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Siddhantacharya Pt. Phoolchandra Shastri Foundation
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SATKHANDĀGAMA

(Sıx-volume Canon)

by

Ācārya Shri Puṣpadanta and Bhūtabali

DHAVALĀ

Commentary
by

Ācārya Shri Vīrsena

JĪVASTHĀNA
(States of Jīva)

Sat-prarūpaṇā - 1
(Enunciation of Existence - 1)

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श्री भगवत् पुष्पदन्त भूतबलि प्रणीत

षट्खण्डागम

श्रीवीरसेनाचार्य विरचित धवला टीका सहित

प्रथम खण्ड

जीवस्थान

सत्प्ररुपणा - १

अंग्रेजी अनुवादक

नन्दलाल जैन, पीएच डी

(भूतपूर्व प्रोफेसर, रसायन शास्त्र, रीवा)

सम्पादक

अशोक कुमार जैन, पीएच डी

(प्रोफेसर, भौतिकी, आई आई टी रूडकी)

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ṢATKHANDĀGAMA

(Six-volume Canon)
by

Ācārya Shri Puṣpadanta and Bhūtabali

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PROLOGUE

The 'absolute knowledge' *(Keval-Gyān)* is indescribable It is a matter of realization A clever writer can convey a very faithful description of worldly experiences But even the most devoted realized person finds it difficult to convey even a fraction of what he/she experiences in the spiritual world However, those who attain this ultimate state, hardly have the desire to show it off Probably most of them do not even have the adequate capacity to convey it Only the *Tīrthankaras* could do it Even a *Tīrthankar* had to wait for the right person before he could transmit this knowledge in psychical form to the chosen disciple *(Gandhār)*, who was fully prepared to absorb it It was then the duty of the *Gandhār* to preserve this knowledge and impart it physically to the most prepared of the disciples This tradition of *"Shruta"* ensured that the knowledge was transmitted by word of mouth to only the most appropriate persons (mostly ascetics in this case) There have been 24 such *Tīrhtankaras* (Great Teachers) spread over the entire period of present human history

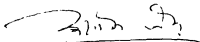
After the last *Tīrthankar*, the *Lord Mahāvīr*, the fear engulfed the later *Ācāryas* that the knowledge is getting dissipated from the memory and it is necessary to preserve it by other means Until then, this knowledge was passed on by word of mouth in the form of "*Sūtras*" So the residual knowledge was written down for the first time almost 2000 years ago in the form of a set of "*Sūtras*" (short sentences called aphorisms) These are like mathematical equations of the modern science which embody a wealth of knowledge The most well known equation in the history of mankind is $E = mc^2$, due to Albert Einstein This equation is a matter of great curiosity and wonder to most people, and only a few understand its full meaning A considerable preparation is necessary to catch the full import of this equation The same is true of the knowledge preserved in our scriptures If you are not prepared, you grasp only the words These words do not convey much to a lay person To fathom the meaning requires a planting of these words in a prepared mind As the famous *Tibetan* saying goes, 'Knowing is not realization and realization is not liberation' Only an ascetic/monk was supposedly capable of capturing the true meaning of these words Thus practice was an essential part of the study of these scriptures This is apparently the reason why these scriptures were forbidden for the lay persons

When we prepared to present an English translation of the *"Dhavalā"*, which is the foremost of the triology of scriptures in the *Digambar* tradition of *Jains*, the other two being *"Jai- Dhavalā"* and

"*Mahā-Dhavalā*", we were aware of our limitations Yet, today's world is a world of knowledge, which is expanding at an ever increasing pace In fact the expansion has reached a point where the boundaries of the modern science and the spiritual science are beginning to merge This is the time when we must open the hidden knowledge to the world in the hope that it will initiate at least some persons, who in turn will help us back

I grew up in my childhood in the company of my late father Pandit Phoolchandra Shastri, who sat whole day deeply immersed in the job of translating and editing these scriptures The printing of volume after volume went alongside and was an unending process Galley proofs arrived almost everyday and I had learnt the art of proof reading at an early age of about 8-10 years In the process, I also acquired the skill of reading aloud these scriptures in *Prākrit* language so that no mistake occurred I did all this playfully not knowing the meaning of these words A feeling, however, always permeated the house that something very respectful and great was going on My father did this in summers, winters, and rains for 40 years without any assistance, and devoid of any modern basic amenity There was no electricity in the house, so the work had to be done in the daylight only Yet, I never saw a trace of helplessness or, remorse on his face I often wonder what went on in his mind

Therefore, when the opportunity to publish the first English translation of "*Dhavalā*" came my way, I was overjoyed It also offered me an opportunity to learn at least some of this knowledge with my adult and matured mind Dr Nandlal Jain wrote an article in 1995 in the magazine of "*Digambar Jain Mahāsamiti*", where he emphasized the need of bringing out English translations of the Jain Canons I immediately offered to publish them through the Foundation that I had set up in the memory of my father I wrote to a number of persons soliciting their views and support, and in November 1996, a meeting of scholars was held at *Gaṇesh Varni Digambar Jain Sansthan, Varanasi*, where the plan was approved A national advisory committee was formed as listed in this book Soon, Dr Nandlal Jain handed over to me the translation of "*Dhavalā* Book One" The first reading, evaluation, and editing of the "Book one" was done at *Roorkee* from 8-19 February, 1997 I had specially invited Pandit Gyanchand Biltiwala, *Jaipur* for the work Dr Nandlal Jain, Pandit Biltiwala, and myself sat down in the morning and continued to work late in the night, going through each and every sentence and word The basis of this translation was the Hindi translation of *Dhavalā*, done mainly by Pandit Phoolchandra Shastri in

association with other renowned scholars, like Pandit Hiralal Shastri, Dr A N Upadhye, and Pandit Devakinandan Shastri. The book was then typed on a computer and the second critical reading of the book was held again at *Roorkee* from 12-24 July, 1998. We also incorporated in the second reading the comments and clarifications offered by Pandit Jawaharlal Shastri, *Bhinder* and Pandit Nathulal Shastri, *Indore* Extensive corrections were made and the manuscript was typed again The third reading was again held at *Roorkee* from 23rd Septeber-30th September, 2000 The work got slowed down afterwards due to several preoccupations on my part, and lack of proper infrastructure in my hand I have, in consultation with Dr Nandlal Jain, continued to improve the language of the book all along Pandit Biltiwala was dead against any tempering with the language He repeatedly pointed out that we are not competent to change any word, and we should present only a literal translation I agreed that I am not an authority on the subject, but I did not agree with him that what we present should be a literal translation only This is because the language of this canon has its own characteristic flavour A literal translation, therefore, may not be the best way of conveying it The difficulty is further compounded by the usage of a large number of highly technical terms denoting concepts which do not exist in English We have compiled a list of such words in the Glossary Even then, I have tried to minimize the changes that I have made It has taken five long years to arrive at this final form Still I feel that this is not the best that I could do I must bear the responsibility of any mistakes that may have crept into this great scripture because of my ignorance, and I offer my apologies for the same

I feel immensely happy to be able to publish this book under the banner of *Siddhantacharya Pandit Phoolchandra Shastri Foundation*, and *Shri Ganesh Varni Digambar Jain Sansthan, Varanasi* My father was considered the foremost exponent of the *Karma* theory expounded in these sacred scriptures He lived an almost solitary life entirely dedicated to the Hindi translation of *Dhavalā, Jai Dhavalā*, and *Mahā Dhavalā*, most of them done entirely by him I also remember a time when an attempt was made to deprive my father of his name from subsequent reprints of *Dhavalā* It gave my father the biggest shock of his life He later on fell sick and never recovered fully Unfortunately, my father had to fight this battle alone and almost loose it Jain philosophy propels you to renounce every thing, money is only the gross part of these You have to deprive yourself of your passions, your lust, your ego, and all. Ultimately, you arrive "naked"(*Digambar*) at the deepest level of your existence However, the followers of the same Jain philosophy can also indulge in such egoistic acts of annihilation only confirms the laws of

Karmic interactions Fortunately, this did not deter my father from continuing the work because he treated it as sacred and never linked it with his own ego or, money

I wish to place on record my sincere thanks and gratitude to Dr Nand Lal Jain, who has patiently waited all these seven years We literally fought over many issues, but resolved them amicably He has to be praised for the hard work that he is able to put in at his age He is a prolific writer I am amazed at the rate at which he writes, and also at his memory I pay my respectful regards to him. I also wish to thank Pandit Gyanchand Biltiwala for the close examination of the translation He is a highly devoted master of the subject and a very religious person His contribution to this book has been very valuable I also thank Pandit Jawaharlal Shastri, *Bhinder*, and Pandit Nathulal Shastri, *Indore* for responding to our queries and clarifying several points

When the news of this translation spread in the Jain community, many generous persons came forward with financial assistance Their names appear in the beginning of this book I am grateful to them and thank them on behalf of the *Foundation* and the *Sansthan* The initial typing of the book was done by Shri Sewa Ram, he did it in a most selfless manner and has not charged any money to this day Later corrections and formatting were handled by Shri Pankaj and Shri Ajay Mehta I thank both of them for their skillful handling of the job My wife, Neerja and our beloved son, Animesh stand as the pillars of strength, and our departed son, Naman, shines as the guiding light in all our activities I also remember with respect my parents Late Pandit Phool Chandra Shastri, and Late Smt Puthi Bai, their lives and blessings continue to inspire us in our endeavors

I offer my reverence to **Upadhyaya Shri Gyansagarji, Upadhyaya Shri Guptisagarji,** and **Bhattarak Shri Charukirtiji** of *Shravan-belgola*, who have encouraged me and blessed me in this work Finally, I bow before the 24 *Tīrthankaras*, all the Salvated Beings, all the *Ācāryas*, the *Gurus*, and the monks of the Universe, who continue to guide us towards the noble and peaceful abode, the "Great Salvation"

26th January, 2004
Vasant Panchami

(Ashok Kumar Jain)
Chairman,*S.P.P.S. Foundation, Roorkee*
Secretary, *Shri Ganesh Varni Sansthan, Varanasi*

DEDICATED TO PANDITJI

Siddhantacharya Pandit Phoolchandra Shastri

11-4-1901 **31-8-1991**

TRANSLITERATION CHART

अ	*a*	ऐ	*ai*	घ्	*gh*
आ	*ā*	ओ	*o*	त्र	*tr*
इ	*i*	औ	*au*	च्	*ch*
ई	*ī*	क्ष	*kṣ*	छ्	*ch*
उ	*u*	क्	*k*	ज्	*j*
ऊ	*ū*	ख्	*kh*	झ्	*jh*
ए	*e*	ग्	*g*	ज्ञ	*jn*
ण्	*n*	प्	*p*	ल	*l*
त्	*t*	फ्	*ph*	व्	*v*
थ्	*th*	ब्	*b*	ह	*h*
द	*d*	भ्	*bh*	ऋ	*r*
ध्	*dh*	म्	*m*	स्	*s*
न्	*n*	य्	*y*	श्	*sh*
		र्	*r*	ष्	*s*

ABBREVIATIONS

1. ADS *Anuyogdvār Sūtrā*
2 ARK *Abhidhan-Rajendra-Kosha*
3 AN *Āvashyaka-niryukti*
4 A Answer
5 APS *Agam Prakashan Samiti, Beawar*
6 BA *Bhagvati Ārādhanā, 1985*
7 BJ *Bhārtiya Jnānpith, Delhi*
8 Bh *Bhagwati Sūtra*
9. CQ Counter Question
10 GJ *Gommata-Sāra Jīvakānda*
11 GK *Gommata-Sāra Karmakānda*
12 GJJP *GJ Jīva-prabodhini* commentary
13 GVS *Ganesh Varni Sansthan, (Varanasi)*
14 JSD *Jaina Siddhant Dipika, (JVB, Ladnun)*
15 JSK *Jainendra Siddhant Kosh, (BJ, Delhi, 1975)*
16 JSS *Jain Sanskriti Samrakchak Sangh, (Sholapur)*
17 JVB *Jain Vishwa Bharti, (Ladnun)*
18 KA *Kartikeyānupreksha*
19 LDI *L D Institute, (Ahmedabad)*
20 MC *Mūlācāra*
21 NKC *Nyāya-Kumud-Candra*
22 PVRI *Parshvanath Vidyapitha, (Varanasi)*
23 PP *Prāk rit Panca Sangraha, (BJ, Delhi, 1995)*
24 PKM *Prameya-Kamal-Mārtanda*
25 Q Question
26 RKS *Ratna-Karanda-Shrāvakācāra*
27 SK *Satkhandāgam*
28 SS *Sarvārtha Siddhi*
29 ST *Sanmati Tarka*
30 TS *Tattvārthā Sūtrā, (GVS, Varanasi)*
31 TSB *Tattvārthā-Sūtrā Sabhāsya*
32 TP *Trilok-prajnapti*
33 TRV *Tattvārth Rāja-Vārtika*
34 VB *Vishesāvashyaka Bhā sya*

CONTENTS

INTRODUCTION

All the religious and philosophical systems in the world have some basic literature, which provides spiritual guidance, code of conduct, and behavioural rules for the welfare and spiritual growth of the living beings - especially human beings This literature has been termed as 'canon' or 'scripture', (*Āgama*, or *Shruta*) - a term which has been defined lexically in a traditional sense as[1] (a) authentic laws of religion, spirituality, and behaviour, (b) a collection of authoritative writings or books containing the above laws

Accordingly, one has the *Vedas*, *Upanishads*, and *Gītā* (Hindu), *Tripitakas* (Buddhist), Bible (Christian), *Avesta* (*Pārsi*), *Quorān* (Muslim), *Guru Grantha Sāhib* (Sikh), and the twelve *Angas* (Jain) These scriptures represent ancient or earliest written sacred literature of the respective systems To reach the masses, the most common languages were used which often did not adhere to the strict grammatical rules

A number of systems have postulated the authenticity of their canons on the basis of (i) divine or super-human origin or (ii) revealed nature However, the Jains have been more rational - they explicitly specify (i) the objectives, (ii) the contents, and (iii) the authenticity of their scriptures

The objective of the *Jain* canons are (i) to uplift and ultimately liberate the living beings, and (ii) to keep them off the sinful path These canons provide a description of (i) suprasensual spiritual subjects like gem-trio (*Ratnatraya*) and reals, and (ii) visible or physical phenomena like the six realities According to *Ācārya Kundakunda*, these contain the theories, the laws, and the sermons Their contents are eternal in essence They were, however, conveyed in the form of short sentences or aphorisms consisting of least possible number of words This helped their transmission by oral traditions They are psychological and logical The authenticity of the contents is manifest on two grounds[2]

(a) Composers

These canons were composed by those, who had attained self-realization (Attained, *Arhatas, Jinas*, their Chief disciples, and seers) and knew the truth by direct experience after purifying themselves internally through austentic and meditational practices, and after becoming free from the eighteen physical or disposition defects (attachment, aversion, hunger, thirst etc) They became detached and liberated even while

living in this world These canons represent the direct perceptional and intuitional knowledge of the enlightened souls

(b) Qualities of the Contents

The canonical descriptions are (i) accurate, (ii) neither understated nor exaggerated, and (iii) free from defects Accordingly their contents are (a) non-contradictory with respect to (i) direct, and inferable observations and (ii) indirect knowledge, (b) intellectually or logically consistent, (c) free of contradictory evidence against the contents, and (d) non-contradictory with the earlier and the later knowledge

Verification of Authenticity of Current Canonical Literature

The *Jain* canons may be classified into three categories for the purpose of discussions - (i) Pre-canon, (ii) Primary canons, and (iii) Secondary canons All three were supposed to fulfill the above criteria of validity

The pre-canons are said to be *Pre-Mahāvīran* and became a part of the Primary canons in the days of *Mahāvīra* They rediscovered the truth enshrined in these Canons, and this was later transmitted orally from *Āchārya* to *Āchārya* (*Guru* to *Guru*), and not written down until about 160 years after the salvation of *Mahāvīra* A twelve year famine supposedly disturbed this oral tradition (a tradition common to all oriental religions) and *Mahāvīra's* disciples got divided into two groups - one moving towards the south of India for facilitating their ideal path and practices and the other remaining in Bihar (north of India) facing the tragedy and maintaining their codes of conduct as far as possible The monks in Bihar experienced a gradual loss in their knowledge due to extreme hardships of famine and decided to redact the canons to preserve them for the future generations It is believed that they held the first council around 360 B C in *Pataliputra* (presently *Patna, Bihar*) under *Sthūlbhadra* and undertook collective redaction The second council was probably held about 200 years later in 150-200 B C in *Kumāri* Mountain, *Orissa*, under *Ācārya Mahasena*[3], where another attempt was made to redact them It is unfortunate that no authentic record of this council is available However, *Hāthigumphā* (caves in Orissa) inscriptions confirm that this council did not approve the redaction of the

first council (360 B C) Some details of this council have been searched out by Kumar[4]

The third council was held simultaneously at two places - namely *Mathurā* (Uttar Pradesh) under *Skandilācārya* and *Balabhi* (Gujarat) under *Nāgārjunācārya*- in about 360 A D , where the canons were again redacted and some differences of opinion on several issues of theoretical and practical nature emerged as pointed out in the fifth and final redaction at *Balabhi* in 450-460 A D held under the leadership of *Devardhigani*[5] Despite this, it is generally opined that the existing canons have a high proportion of the words of *Arhatas* and that is why they are still regarded as the sacred canons by most people

The canons, available to us are the result of the above five councils held during a period of 1000 years after *Mahāvīra* Most *Digambāra* and *Shvetāmbāra* texts of the middle ages mention the names, size, and contents of these canons Nearly all the modern scholars have opined that during this long period of many councils, not only the nature of the original language of *Mahāvīra* may here undergone drastic change from pure *Aradhamāgadhi* to *Mahārstri*-cum-*Shauraseni*, but their contents also seem to have been modified, added, and changed resulting in a number of inconsistencies For example, the *Jina*-modeled tradition (*Jina - kalpa*) got replaced by Elder-modeled (or Group modelled *Sthavira-kalpa*) tradition Besides the sky-clad-ness, white-clad-ness (*Shvetāmbāra*) was also added as a path of salvation

The original canons have passed through more than three generational category[1] of authors with continuously decreasing destruction-cum-subsidence of knowledge-obscuring *karma* With the passage of time, some loss of knowledge was bound to occur in the memorized knowledge and its meaning

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[1] **Category of Authors**

(1)	Lord *Mahāvīra*	Basic Primary author by essence
(2)	Chief disciples	Secondary authors by language
(3)	Elders and latter authors (*Ācāryas* and seers) of different period and dates	Tertiary authors

There are many issues or topics on which differing or contradictory opinions may be found in different canons The *Dhavalā* Commentator is bold enough to point out this fact on many occasions suggesting that even the later non-omniscient seers could also be authentic if they follow the tradition or specialize in specific subjects He also points out that a non-omniscient scholar is not capable of judging the correctness of the differing opinions, hence he should record all the opinions He further points out that the current canons cannot be taken as words of the *Arhatas*, hence there could be contradictions in the words of non-omniscient scholars He further adds that even *Ācārya Bhūtabali*, the author of *Sat-khandāgama* is a tertiary author, hence it is not necessary that his opinion may always be equivalent to the words of the *Arhatas* However, in many cases, he indicates that a true canon is always consistent and beyond logic (specially in matters of supra-sensual subjects)

The *Jainas* have been quite scientific on the issues of verifiability of existing canons The criteria of 'absence of possible contradictory evidences' has a two-fold facet based on the author as well as the reader Otherwise it would not be necessary to state that the canons should be read or learnt with care so that their validity could be examined Moreover, *Uttarādhyayana*[6] states that religious principle should be intellectually analysed before acceptance Even *Kundakunda* says that his words are based on his own experience *Hemchandra* also points out that one of the objectives of canonical studies is to develop the faculty of intellectual and logical analysis It is due to this trend that many inconsistencies have been traced Thus, analytical approach is at the root of the *Jaina* system

It is presumed that the seeds of bifurcation of *Jaina* order were sown at the time of *Bhadrabāhu-Sthūlabhadra*, but these fructified in the first century A D The original section believed in the Jina-modelled system of salvation as enunciated by *Mahāvīra* When the existing canons were analysed on this basis, it was observed that their contents did not fully tally with its principles They, therefore, did not give credit to the validity of the redacted canons It was also experienced that there has been such a large amount of gradual loss of memory among the scholars that they could not make any useful effort to redact the original canons Whereas the *Shvetāmbara* section presumed the loss of only the twelfth primary text, the *Digambaras* presumed the loss of the eleven

texts and survival of only part of the twelfth text *Digambaras*, therefore, based their latter canons on this basis alone

Digambara Canons : History of Composition

Virasena – the *Dhavalā* commentator[7] has narrated the story of composing the *Digambara* canons After describing the traditional 28-*Ācārya* lineage up to 683 years after *Mahāvīra*, he points out that there were some seers like *Dharasena* in *Digambara* tradition in *Girnāra*, *Gujarat* who knew parts of several canons Fearing a loss of the existing knowledge, he thought of transmitting this knowledge to some capable seers, who could redact it He, thus, wrote a letter containing his apprehensions, to the congregation of monks under *Ācārya Mahāsena* at *Mahimā* (in current *Satara* District of *Mahārāstra* and formerly a part of *Andhra* territory) located on the *Bena* river He requested them to send two intelligent monks to learn the scriptures that he knew The congregation immediately selected two of the most capable monks later named as *Puspdanta* and *Bhūtabali* and sent them to *Dharasena* When these monks met *Dharasena*, he examined their capabilities by asking them to accomplish two incantations – one under-lettered and the other over-lettered On practicing the incantations, the monks found out the discrepancy They corrected the incantations and mastered them as required When they reported their accomplishment to *Dharasena*, he was immensely satisfied This practice indicates that the science of incantations was in vogue even during the early Christian era in India

Finding them capable, he imparted the knowledge of the scriptures to the two disciple monks Afterwards he directed them to move immediately towards a place of residence for the rainy season (*varsāyoga*) Per chance, he had an idea of his own imminent end and he did not want these monks to experience their attachmental sorrow or disturb his austeritic path

The two monks – now named as *Puspadanta* (Senior) and *Bhūtbali* (Junior), came to *Ankaleshwar* (*Bharuch, Gujarat*) for the rainy season of four months and then separated – *Puspadanta* towards *Vanvāsi* part of Karnataka and *Bhūtabali* towards the Tamil country *Ācārya Puspadanta* had a relative from pre-monk days – *Jinapālita*, who got inclined towards scriptures and monkhood He composed an aphorismic text for *Jinapālita* containing 177 aphorisms covering the basic concepts

of *Jain* system regarding the living beings (*Jīvas*), the 14 investigation doors of disquisition (*Mārganās*), and 14 stages of spiritual development (*Gunasthānas*) With this text, he sent *Jinapalita* to *Ācārya Bhūtabali* He realized the importance of the composition He also surmised that his senior colleague may be nearing his end and he decided to elaborate the text with additional compositions, so that the memorized scriptures may be preserved Accordingly, he composed the full text of *Satkhandāgama* (Six-sectioned Canon) which included five more sections in addition to the one composed by *Puspadanta* It, therefore, appears that the *Digambara* texts were written or compiled in the west and the south of India as against the *Shvetāmbara* texts compiled in the north and, then, the west of India Their period is highly predated to the *Mathurā* council in 360 A D [2]

The *Satkhandāgama*, thus, has two authors

(i) *Ācārya Puspadanta* first section, 177 aphorisms
(ii) *Ācārya Bhūtbali* five sections, rest of the aphorisms and *Cūlikas* (Appendices)

The total number of aphorisms in five sections exceeds 6000 (in fact 6757 as per N C Shastri) along with 30,000 verses of *Mahābandha* making the size of the whole text equivalent to 36000 verses The six sections have different names dealing with the four aspects of the theory of *Karma* (i) Bondable (*Bandhaniya*), (ii) Bonder and Bondage (*Bandhaka* and *Bandha*), (iii) experiencer (*Vedanā*) and (iv) Homologous Groupings (*Varganās* or, Variforms)

The six sections are

(i) *Jīvasthāna* (States of the Living) Description of the living beings under eight disquisition doors along with nine appendices (2375 aphorisms)
(ii) *Ksullaka Bandha* (Karmic Bonding of the Living) Description of the bonder along with details of karmic bonds through 11 sections (1585 aphorisms)

[2] The composition of this six sectioned composition was ceremonised with due worship and rituals on bright – fifth of the month of *Jyestha* (nearly June – July) - a day since called Scriptural Fifth (*Shruta Pancami*) celebrated annually even today

(iii) *Bandha – Svāmitva - Vicaya* (Thoughts on Karmic Bonds and Bonders) Detailed description of the bonding, realization, and bond destruction of *karmic* species and sub-species by the living beings under different spiritual stages (324 aphorisms)

(iv) *Vedanā* (Experiencing/Fruition) Description of experiencing the *karmas* under 16 sub-sections along with details of five bodies and associated material under seven headings (1449 aphorisms)

(v) *Varganā* (Homologous Grouping, Variforms) Description of different types of homologous groupings of mattergy along with the first type of karmic bond (1027 aphorisms)

(vi) *Mahābandha* (the Great Karmic Bond) Description of the details of four types of *karmic* bonds (30,000 verses)

It is observed that the *Sat-khandāgama* text has the following contents classified in various sections

(i) Section I and II deal with the living beings (*Jīva*)
(ii) (a) *Culikās* of section I, (b) section III, (c) section VI and (d) the fruition sub-section of section IV deal with the *karma* theory which is the main theme of this text This constitutes more than 50% of the text
(iii) Section IV (excluding its fruition sub-section) deals with many disquisition doors
(iv) Section V deals mainly with matter and mattergy

Nature of *Ṣatkhandāgama* Texts

Umāswami considers the Jain scriptures to be two-fold (i) Primary (*Anga*) and (ii) Secondary (*Anga-vāhya*) The primary texts are the aphorismic texts, composed by the chief disciples of *Tīrthankaras* and omniscients In contrast, the secondary texts are those composed by senior monks and other seers based on the contents of the primary texts *Digambara* seers did not approve of the canons redacted in the *Pātaliputra* council It is, therefore, generally concluded that *Digambaras* lost most of the primary canons Though they may not have the primary canons, their earlier *Ācāryas* did have their contents in memory up to the first-second century A D Those *Ācāryas* took care to transmit at least a part of these, to capable disciples and to redact them Those texts can not be termed as secondary canons as they are numerically fourteen and namally mentioned in *Digambara* texts Dr

A N Upadhye[8], therefore, coined a new term "pro-canon" to denote these canons The term "Pro-canon" means 'as good as canon', 'canon-like' or 'canon-equivalent'[9] Though J P Jain and *Dundas* approve this contention, many scholars like Vasanthraj object to the usage of this term, which implies non-existence of canonical texts in *Digambaras* *Dhavalā* commentary[10] itself indicates that this text is *'Khanda-Siddhānta'* (a Compendium of Settled Doctrines) or six-sectioned doctrines Though later, he points out that the terms doctrine (*Siddhānta*), canon (*Āgama*), and sermons (*Pravacana*) are synonyms However, there is a difference between the meanings of theses terms as canons are defined as those texts which contain the words or sermons of the Attained, while doctrines may or may not be the words of the Attained Hence, all the canons could be called doctrinal texts but all doctrinal texts cannot be called canons It should be differentiated in the same way as the terms 'scripture' (*Shruta*) and 'Canon' (*Āgama*) are These terms are also normally taken as synonyms, but on closer examination, it is observed that the scriptures may sometimes not be consistent, while canons are always consistent The canons are specific form of scriptures[11]

Despite the scholarly differences in the interpretation of the above terms, the common people and many scholars still take these texts as the 'canons' (*Āgamas*) or even 'Supreme-canons' (*Parmāgama*), particularly since the name of the scripture itself includes the term *'Āgama'* (canon) But originally it was named as *'Khanda Sidhhānta'* (Sections on Doctrines) as *Virsena* has indicated Phool Chandra Shastri has opined that the *Satkhandāgama* is a text containing canonical doctrines, i e those doctrines which are traditionally *Mahāvīran* in origin The author has elaborated them traditionally and logically also for the common man, though the canons do not require logic, as the knowledge of omniscient is direct and intuitive However, it is certain that the *Satkhandāgama* text has originated from the primary canons[12]

The Authors of *Ṣatkhandāgama*: *Ācārya Puṣpdanta* and *Bhūtabali*

Full biographic details of the two authors are scanty and not easily available The authenticity of the text is established as the contents have flown from scripture-proficient seers Scholars like Phoolchandra Shastri, Nemichand Shastri, Balchandra Shastri, Sadhvi Sanghmitra, Jinendra Varni, Kailash Chandra Shastri and others have traced some

details of their life-sketch It is said that their names – *Puspdanta* and *Bhūtabali* are not the original names of their birth They were so named by their teacher-preceptor – *Ācārya Dharsena*

The *Shrutāvatara* of *Vivudha Shridhara* contains a story about them *Sādhvi Sanghamitra* has collected some pointers to suggest that both these scholars belonged to the current *Saurāstra* area of Gujarat (India) Accordingly, *Puspdanta* (flower-like teeth) belonged to a rich family and his name was *Subuddhi* In contrast, *Bhūtabali* was the king of *Saurāstra* and his name was *Nahapāna* or *Narvāhana* The king got a crushing defeat in a battle and got initiated to Jain monkhood along with *Subuddhi* Their initiator might be *Ācārya Dharasena* himself who was residing in a *Girinagar* (current *Girnār* of Gujarat) cave After initiation, they traveled countrywide as monks

Some authors (*Indranandi*, *Vivudha Shridhara*, 9-10 century) point out that they might have been initiated by *Arhadvali* of *Pundravardhanpur* (Bengal) It is also in consonance with *Shravanavelagola* inscription 105 However, this is a subject of further research

Ācārya Dharsena of *Girnār* is stated to be a proficient scholar of pre-canonical and primary Jain canons in part and especially of *Mahākarma Prakrti-prābhrta* (Treatise on Great Karmic Species) section of the pre-canon *Agrāyaniya* though he was not counted among the pre-canon proficient scholars like *Ācārya Gunadhara* He was also proficient in prognostics, incantations, magical and mystical formularies of worship and sermonisation He feared the loss of the knowledge contained in pre-canons and canons He, therefore, sent a request to the council of the monks being held at *Mahimānagar* under the chairmanship of *Ācārya Mahāsena*, asking for two intelligent and accomplished monks whom he may teach The council nominated *Puspdanta* and *Bhūtbāli* for the task and directed them to join *Ācārya Dharsena* immediately The rest of the story has already been narrated

This is the only life sketch as available in the *Dhavalā* commentary It sheds some light on the two *Ācāryas* as follows

(i) Both were intelligent and capable of holding the canonical knowledge

(ii) Both were proficient in the techniques of incantations which could be due to their highly austentic life
(ii) Both were proficient in prognostics
(iv) Both were proficient in and exponent of *Mahākarma- Prakṛti Prabharta* and its 24 disquisition doors
(v) *Ācārya Puspdanta* was senior to *Bhūtabāli* That is why his name appears first
(vi) *Ācārya Puspdanta* composed the states of the Living (*Jīvasthāna*) and taught it to *Jinapalita*, who became the instrumental cause for the initial composition of this text
(vii) *Ācārya Puspdanta* was a good planner He must have planned in advance the contents of *Sat-khandāgama* to be completed later by his colleague *Bhūtabāli*

Dixit[13] has analysed the style of presenting the material in different sections of the text He has indicated that some parts of the text are more systematic than others On this basis he has surmised multi-authorship of the text rather than bi-authorship He has also suggested on the basis of large repetitions that this is not a single text but a compendium of books - (a) section iv and v (b) section iii and vi and *Vedanā* part of iv and (c) other sections and *Cūlikās* He has further indicated that all these sections were added together to form a single text He has suggested that this text should have three sections only (i) Stations of the living (ii) *Karmavada* and (iii) Mattergy In pointing all this out, he overlooks a most important fact that this text was written in the tradition of pre-exposition (*Anuyoga*) period and, therefore, contains material of all the expositions like the primary canons prevalent in the *Shvetāmbara* tradition His comments would equally apply to the *Shvetāmbara* texts also He seems to have deviated from the concept of historical perspective in making these remarks However, his point of view may seem reasonable to the twentieth century scholars Nevertheless this does not affect the importance of this master-piece work

As described earlier, *Ācārya Puspdanta* was alive when the five sections, composed and completed by *Bhūtabali*, were shown to him If one presumes that nearly 6000 aphorisms could be composed in about six years time at the rate of about 1000 aphorisms per year, *Ācārya Puspdanta* survived at least more than six years after composing his first section for *Jinapalita* Further, if one presumes that such a canonical text cannot be normally composed by a scholar until he has attained maturity

and adulthood, the composers must have attained the age of forty and more K C Shastri has given the life span of *Ācārya Puspdanta* as 40 which seems less while that of *Bhūtabali* as 90 which should be taken as quite reasonable

Period of the authors of *Ṣatkhandāgama*

There are four traditions of *Ācārya* lineages (JSK – Vol 1 P 317, 1990) These have some mismatch with respect to the total period and the names of the seers Some of these have been clarified by scholars later on All of them cover 683 years of post-salvation period of *Mahavira* Despite this, the earliest lineages are given in 5th-6th century texts of *Triloka Prajnapti* and *Dhavalā* etc , while the others are given in the later texts of 9-10th centuries using the *Vira Samvat* (The post-salvation period of *Mahavira* is counted in the *Vira Samvat* i e V S ~ Christian era + 527 years) However, the later authors have used the contemporary and current eras like *Vikrama* and *Shaka Samvat* Many scholars working on these lineages have given preference to the later lineages containing periodic details of each *Ācārya* The source of these details are, however, not mentioned by the compilers The basic number of 28 *Ācāryas* up to *Loharya* (of the first 683 year lineage) becomes 37 up to *Bhūtabali* in other lineages which do not include *Kundakunda* These lineages indicate the gradual loss of *Mahāvīran* canons during the 683 year period However, partial knowledge must have survived and it must have become necessary to compose new canons in written form to preserve the remaining knowledge

Since the authors of *Sat-khandāgama* are not included in the earliest lineages, their period should fall beyond the 683 year of V S i e second century A D This period may also be inferred on the basis of the following points

1 Dixit[14] has proposed that *Sat-khandāgama* represents the third stage of development of Jain thoughts and concepts ranging between first and sixth centuries A D
2 The description of karma theory in *Sat-khandāgama* is quite well developed over other primary canons like *Bhagvati Sūtra* and secondary canons like *Prajnāpanā*

3 *Sat-khandāgama* introduces the advanced concepts of Disquisition Doors (*Anuyoga-dvāras*), postings, and standpoints, not found in the earlier canonical texts
4 The early canons are said to contain contents related to all the four expositions in a single text However, *Sat-khandāgama* is purely a text on the exposition of reals and realities The composition of a single-exposition text is a development over multi-expositional texts
5 Chatterjee[15] has mentioned that while *Shvetāmbara* canons have reasonable historical details, the *Digambara* canons lack it *Digambara* canons are more philosophical and metaphysical in nature Their language is also terse This has been taken as an argument favouring their later compositions

Considering the accounts presented by *Indranandi* and *Vivudha Shridhar*[16], and the conclusions presented by Kailash Chandra Shastri, we arrive at the dates presented in the fourth column (current discussions) of Table 1 The *Junagarh* stone inscription mentioned by Dr J P Jain seems to support these dates

Further, these dates of *Puspdanta-Bhūtbāli* (140-238 A D) also match with the opinion that *Kundkunda* wrote a, now non-existent commentary *"Parikarma"* on a part of the *Dhavalā* text *Kundkunda* is taken to be a third century seer

Recently, Dr Vasanthraj[17] has given a new dimension to the 683 year post-*Mahāvīran* tradition by giving a new chronological lineage on the basis of a 5th century inscription in *Shravanavelagola* where names of three *Bhadrabāhus* appear The first one is in the eighth position and is the noted scripture-proficient one (433-357 B C), who probably initiated the King *Nand Chandragupta* (322-268 B C) He has critically analysed the text of *Baddhārādhane* and *Vrhat-Kalp-Kosha* (and Nandi lineage also) and has described the opinion of earlier scholars like K C Shastri regarding the contemporariness of the *Mauryan* king and *Bhadrabāhu-1* on historical and other grounds

The second *Bhadrabāhu* is in the 26th position in the inscription under 8-10 primary canon-proficient category whose probable dates are 14 B C – 38 A D , when *Vikram* was the emperor He has suggested that

the legend of *Bhadrabāhu-2* has been alluded to *Bhadrabāhu-1*, thus creating a confusion in the history of Jain traditions

In addition to these two *Bhadrabāhus*, he has also referred to *Bhadrabāhu-3* whose name appears under the category of *Ācārānga*-proficient at the 30th position (82-105 A D), which ends with the name of *Lohārya* (106-156 A D) On the basis of logistics, he has given the new chronological lineage containing 31 names While discussing, analyzing and comparing the dates from different sources, he has opined that

(i) *Arhadvali* of *Nandi* chronology (105-114 A D) was the disciple of *Bhadrabāhu-3* and later became the leader of the order after him while *Loharya* (106-156 A D) was the Scripture-retainer (*Shrutadhara*) of his group As per details given, *Kundkunda* (84-180 A D) might have been initiated in 94 A D by *Bhadrabāhu-3*

(ii) He has also opined that the names *Lohārya*, *Āryaraksita* (*Prabhāchandra*) and *Dharsena* represent the same individual under different contexts Later, due to unknown reasons, they were treated as indicative of different persons The dates based on these ideas have been included in Table-1 However his opinion regarding the individuality of *Lohārya* requires serious consideration This point, does not make much difference in the periods of the different *Ācāryas*

There is, however, another group of scholars who suggest that the suggested discrepancy regarding 220 year period for the five 11-*Anga*-proficient seers (averaging about 44 years each) could be alleviated by taking into consideration the *Indranandi's* point that there are 4-5 seers between *Yashobhadra* and *Bhadrabāhu*-II about whom he does not have proper information There will, thus, be 683 year period up to *Lohachārya*, without any defect of high averaging (i e long average life)

This suggestion of scholars, however, leads to placement of *Arhadvali*, the order-founder, 50 years above the 683 year period, i e he could be given 683 + 40 = 723 V S (- 527) = 96 A D The *Indranandi* list, however, puts him at 565 - 527 = 38 A D This creates a discrepancy

Most of the twentieth century *Jaina* scholars have authenticated all the lineages and this suggests the period of 38-206 AD for the authors of *Sat-khandāgama* Nevertheless, it is noteworthy that these scholars could not be placed before 683 years of post-*Mahāvīran* period as their names do not appear in the earliest list

There is one more point worth considering *Sat-khandāgama* was composed in Karnataka and *Dramil* country (i e South India), while other primary canons and texts were redacted in the North and West India Due to lack of transport and communications, the monks/authors of one area could not come into contact with those in the other areas for long periods of time There may be gap of centuries for percolation of knowledge between the distant areas That is why, despite common heritage, their style of presentation are also typical Thus, there could be no possibility of linear development of conceptual issues Hence, the contention of stages of canonical ages by Dixit does not seem to hold ground Also, the scholars, estimating the concepts on this basis, do not seem to be doing justice on this issue Some concepts like spiritual stages or investigations might have developed earlier in south and later in north

According to the probable dates of these authors, it may be easily guessed that the first section of *Sat-khandāgama* would have been composed by about 180 AD by *Ācārya Puspadanta* and the remaining five sections and appendices by about 190 AD or so by *Ācārya Bhūtabali* (as could be guessed by the fact that *Ācārya Puspdanta* was alive when all these sections were completed) These dates of composition are in accordance with the views of many scholars However, there are some traditional scholars who hold its composition in the range of 80-87 AD, and there are those who hold its composition very late even after fifth century AD We have compiled in Table 1 the periods assigned to various *Ācāryas* and the authors of *Sat-Khandāgama* However, these periods are tentative and subject to critical examination and further research

The author of *Dhavalā* commentary - *Ācārya Virsena*

Many scholars have delved deep into the available evidence and descriptions to arrive at a consistent life - sketch and works of *Ācārya Virsena* He was a competent commentator of *Sat-khandāgama* having great proficiency in religious tenets, philosophy, logic, mathematics,

astronomy, poetics, grammar, and many languages of the day However, there is no information about his family, parentage, childhood, education, and initiation Some scanty details are given in his panegyric at the end of the *Dhavalā* commentary The researchers have placed him in the period of 743-823 AD with a life-span of 80 years[18]

TABLE 1: Period of *Ācāryas*, the authors of *Ṣatkhandāgama* and its composition in A.D.

S.No	*Ācāryas*	Early scholars	*Vasanthraj*	Current discussion	Life Span Yrs.
1	*Badrabahu*-3	-	82-105	-	-
2	*Arhadvali*	38-66	106-115	123-196	73
3	*Dharsena*	50-118	106-156	128-196	68
4	*Pushpadanta*	60-116	110-166	140-196	56
5	*Bhūtbali*	76-172	110-206	140-236	96
6	*Kundkunda*		84-180	-	96
7	Period of Compositon of *SK*	80-87	156-173	180-190	-
8	*Virsena*	-	-	743-823	80

It is very difficult to say whether he belonged to the north or the south of the country However, from his inclination towards Southern tradition as referred by Pandit Phoolchandra Shastri, it is possible that he might have belonged to the southern India Historically, *Gujarat* and *Rajasthan* were ruled by *Rāstrakūtas* in his times of activity Hence he could be said to have originated in *Mahārāstri* and *Shaurasenı* dominated areas of the country This is reflected in the *Shaursenı* - rich language of his commentary

It is learnt from the *Dhavalā* panegyric that *Elacarya* of current *Chittor* (*Garh*) of Rajasthan was his teacher and *Āryanandi* - disciple of *Chandrasena* had initiated him to monkhood, in the *Panacstūpa* lineage related to *Mathurā* and *Hastināpur* regions Later he became the *Āchārya* of the same order After initiation, he went to *Vātagrāma* (*Baroda*, *Gujarat* of today) and stayed at a *Jaina* temple It had a library of *Jaina* scriptures He studied all the available literature there He saw the *prākrta* commentary of *Bappadeva* (5-6 century A D) on *Sat*-

khandāgama named as '*Vyākhyā-Prajnapati*' (Enunciation of Explanations) which was equivalent to 68005 verses He might have noticed some deficiencies in the presentation This might have encouraged him to compose a full commentary on this text Per chance, he might have had occasion to see other commentaries on the same text as listed in Table-2 which may have been available in the temple *Indranandi* has mentioned all these commentaries, none of them are available today

TABLE 2: Commentaries of *Ṣatkhandāgama*

S.No.	Commentary	Author	Size in verses	Period, A.D.
1	*Parikarma* (3 sections)	*Kundkunda*	12,000	2nd Cent
2	*Paddhati* (5 sections)	*Shāmkundācārya*	12,000	3rd Cent
3 (a)	*Cūdāmaṇi* (5 sections)	*Tumbūluru ācārya*	84,000	4th Cent
3 (b)	*Pancikā* (6th section)	*Tumbūluru ācārya*	7,000	4th Cent
4	-	*Samantbhadra ācārya*	84,000	5th Cent
5	*Vyakhā Prajnapati* (5 sections)	*Bappadeva ācārya*	68,005	6th Cent
6	*Dhavlā* (5 sections)	*Virsena*	72,000	8th-9th Cent
7	*Siddhant Chintamani*	*Ganini Jnanmati*	-	20-21st Cent (In progress)

He composed this commentary of 72000 verse-equivalents in about 24 years, completing it in October, 816 AD Later he started composing his *Jayadhavalā* commentary at nearly the same pace for the next seven years (i e 20,000 verse-equivalents) up to 823 AD but could not complete it due to his untimely death The total composition period of *Virasena* is, thus, about 31 years This commentary was completed by his disciple *Jinsena-2* in 837 AD with 40,000 verse-equivalents No other compositions of *Virsenu* have been discovered as yet However, these two commentaries alone are capable of immortalising him Phoolchandra

Shastri[18] says that he named this commentary as *Dhavalā* which means pure white, elaborate and transparent - the qualities inherent in this commentary It was completed on the thirteenth bright moon of the month of *Kartika* (i e October-November of the year) Alternatively, the commentary might have been named as *Dhavalā* in the memory of the king *Amoghavarsa* who had the title of *Atishaya Dhavalā* (super white) due to his fair personality or virtuous nature

Virsena had some very capable disciples like (i) *Jinsena* - 2, (ii) *Vinayasena* and (iii) *Dasharatha Jinsena* - 2 completed the *Jayadhavalā* commentary and a part of *Ādipurana* (42 chapters) which was later completed by his disciple *Gunabhadra* No details have been found about *Dasarathāchārya* Thus, the life span of *Jinsena* may be taken in the range of 753-850 AD

The political condition of the country was quite stable during the period of these scholars The *Rastrakutas* were ruling the part of the country where they lived and worked The panegyric mentions two kings of that time - *Jagatungdeva* - 1 (*Govind Raj* - 3, 794-813 AD) and *Boddanaraya Nrpatunga Amoghavarsa* - 1 (815 - 877 AD) Their period is said to be the golden period for *Jaina* literary activities Many scholars of repute - *Virasena, Jinasena, Gunabhadra, Mahaviracharya, Shākatāyana, Ugrādityācārya* and others lived in their times *Amoghavarsa* himself was also a literary figure with high Jaina inclination *Virasena* composed his *Dhavalā* commentary at the end of the rule of *Jagtungadeva* and at the beginning of the rule of *Amoghavarsa Jinasena*, on the other hand, was highly respected by *Amoghavarsa* and completed his works during his period

Thus, *Virasena* lived during 743-823 AD, and composed his immortal commentaries as described above He was a genius saint On going through his commentaries, it seems that he was the follower of *Siddhasena Divākara* who opined that one should discover the physical world on the basis of logic and intellect (or experimentation) Further, one should learn "the beyond – logic" spiritual world through the sacred scriptures or canons This is vividly reflected in a number of question-answer sessions of *Dhavalā*, some are cited below

(a) He quotes the sermons of the Attained or *Jinas* in response to many questions. This attitude indicates his faithfulness towards the canons

(b) There are quite a number of opposing or contradictory statements in many early religious texts (many of which have been quoted by N C Shastri)[19] He suggests that all types of statements should be accepted by the common man as the truth can be verified only by the omniscient or the chief disciple *Gautama* - both of whom are not present This suggests that the canons should be taken as a matter of faith One should not use one's own limited intelligence to decide the truth That is why, in many cases, he has indicated that the contradictions seem to be due to the mis-interpretation by later scholars who are not fully conversant with the scriptures The opposing statements may represent different tradition of scholars

(c) On several occasions, he has opined that the primary or basic nature of objects/things is not subject to logical treatment This indicates that he was a keen observer of the nature Similarly, the canons are also not subject to logical treatment

(d) He has applied logic on many issues to repudiate views of many contenders and has established the truth He seems to encourage intellectual freedom and hopes the disciples or pupils to be logic-oriented

Ṣatkhandāgama and other texts

(a) Kaṣāya Pāhuda

Some scholars have compared the contents and methodology of presentation of *Satkhandāgama* (SK) and its commentary - *Dhavalā* with other contemporary texts and texts of different periods These texts include *Kaṣāyapāhuda, Mūlacāra, Prajanāpanā, Anuyogadvāra* and *Nandisūtra* We present some similarities and specificities of these texts with reference to *Satkhandāgama*

Ṣatkhandāgama is mainly an aphorismic text (with few exceptions) while *Kaṣāyapāhuda* (KP) is a text in verses only The SK aphorisms are simple and their meanings are also simple to understand In contrast, KP is a terse text That is why SK has a size of roughly 36000 verse-equivalents while KP has a size of only 180-233 verses KP is highly condensed The SK has auspicity litany of Bowings to Paragons in the beginning and its fourth section while the KP does not have auspicity litany at all The SK has no mention of sections and sub-

sections in its different parts in contrast with KP, this indicates that KP is more systematic (as against the view of Dixit). Of course, KP has the basic inquisitive verses and explanatory verses The SK has many appendices in some of its sections while KP has none of them The SK has described the karmic bondage, fruition, bonder and bondable etc in slightly disordered way in contrast with the systematic presentation in KP The SK has treated the subject matter through 14 investigations and 14 spiritual stages while KP does not treat its subject on this basis It seems that there are differences of opinions on many theoretical issues in the two texts as pointed out by Pandit Balchand Shastri (1987)[20] However, there are similarities between the two texts like the style of question-answer and agreement on many theoretical issues

(b) *Mūlācāra*,[20]

Mūlācāra (MC) is a text in verses containing mainly the topics related with conduct and practices of the ascetics It is, therefore, called *Ācārānga* of the *Digambaras* It is referred by *Virasena* in *Dhavalā* in many cases However, its authorship and period is under scholarly discussion But its contents indicate its sufficient antiquity As its description is not based on the doors of investigation and spiritual stages, it could be surmised that it might have been composed much before SK Pandit Balchand Shastri has mentioned the following points of comparative interest in this regard

(i) SK is an aphorismic text while MC is a text in verses

(ii) SK uses the question-answer technique while MC does not

(iii) MC description seems to be more systematic and chapter-wise in contrast with SK This point has been quoted by some as reason for its later composition which is worth serious consideration

(iv) The theme of SK is basically the *Karma* theory while the theme of MC has been ascetic conduct Still, there is a chapter on Completions in MC dealing with sixteen items related with general living beings which contains some material discussed in SK also Balchand Shastri has mentioned many similarities and dis-similarities in these discussions

(v) MC contains the specific life-spans of different categories of living beings in different destinities which the SK does not

Looking at difference of opinions on some theoretical subjects of religious importance, Shastri suggests that the treatment of contents by the author of MC should be traced to tradition different from the SK one It can, however, not be decisively said that MC is an earlier text and that it was available to the SK author Of course, *Virasena* had it before him and he referred to it in his commentary However, *Trilokaprajnapti* might have been used by the MC author for his descriptions of the universe

(c) *Prajanāpanā Sūtra*[21,49]

Both the *Digambara* and *Shvetāmbara* scholars have discussed the similarities and differences in the contents of both these texts, along with their authors and their priority and posteriority While *Digambaras* claim SK to be prior to *Prajnāpanā*, the *Shvetāmbara* scholars like *Malvania* and *Punyavijayji* would claim otherwise Both of them deal with traditional doctrines but in different styles However, on going through the articles, it is observed that while their points of similarities and differences are noteworthy, their conclusions suffer from (i) lack of historical perspective, (ii) process of development of thoughts and (iii) systematisation of contents The priority and posteriority is judged on the basis of systematised thoughts and descriptions The scholars have agreed that the SK is more systematic and deals better with the theory of *Karma*, disquisition doors of investigations and spiritual stages and arrangement of chapters The knowledge, in general, moves from (i) unsystematic to systematic form, (ii) disorder to condensation, (iii) nucleation of new thoughts, and (iv) development of earlier concepts of comparison

It is observed that almost all the points indicate better details, systematisation, condensation and presentation of newer concepts in SK Thus, from the academic point of view and from the point of view of gradual process of development of concepts and newer thoughts, *Prajanāpanā* may not be a posterior composition It would be advisable to examine this from Jaina Ontology[22] dealing with the development of many Jaina concepts with historical perspective and to see where these texts stand

(d) Anuyogadvāra Sūtra[20]

Anuyogadvāra Sūtra (ADS) is a *Shvetāmbara* text supposed to be composed by *Āryaraksita* (~ 5 BC to 70 AD) as per *Āvashyakaniryukti* He was born in the present *Mandsaur* (*Dashapura*) in *Madhyapradesha* in 5 BC and was taught-cum-initiated by *Ācārya Tosali* and the famous *Bajrasvami* (31 BC to 57 AD) He composed this text in *Avanti* for his disciple *Pusyamitra* in 65 AD This text is taken as an appendix text among the *Shvetāmbara* scriptures It is a text of question-answer-type in prose-cum-poetic form It deals with a number of aspects as described in *Dhavalā* commentary like commencement (*Upakrama*), positings (*Niksepa*), Describability (*Vaktavyatā*), Succession (*Ānupūrvi*) and the like with reference to different topics Balchandra Shastri has shown that there is a large amount of similarity in descriptions with respect to namal, representational and other positings in Experiencing (*Vedana*) section along with descriptions with respect to various aspects of auspicity However, there seem to be quite a number of differences on presentation too, some of which are mentioned below

(i) There are six types of Namal positings as against eight types in SK

(ii) There are four activities involving five processes mentioned in ADS for representational positings in place of ten in SK without mentioning the processes

(iii) The ADS has mentioned seven standpoints including conventional and actualistic standpoints while SK mentions only five It does not mention the above two ones Moreover, there is difference in the order of pragmatic and collective standpoints in comparison to SK

(iv) The ADS has mentioned the scriptures of two types – (I) Worldly (20 +) and (ii) Superworldly (Spiritualistic, 12 primary canons) while, SK has mentioned only twelve primary canons (i e superworldly as above) including details of the twelfth canon That is why SK does not mention the texts like *Mahābhārata*, *Rāmāyana* etc

(v) ADS has as many as 141 compilatory verses presumed not to be composed by the original author

(vi) ADS does not have the auspicity litany in comparison to SK which does have it twice in the text

(vii) ADS mentions concept of real and ideal atoms in Jaina Atomic theory which is not found in SK This concept has indirectly stated that it is the real atom which could be equated with the atom of the scientists of today The point has also been mentioned by *Padmanandi* of later period in his *Jambūdvīpa-prajnapti*

(viii) ADS also gives details of the different types of measures with respect to absolute and derived units not found in SK

These points indicate that ADS has many points representing more developed concepts and details in comparison to SK The few points going against this idea may be overlooked because of late corruption Thus, historically, ADS should be a later text One is not in a position to say whether it has borrowed from or improved upon SK or whether SK existed before the author of ADS

However, this raises the question of reconsideration about its authorship Fortunately, the text has no panegyric about the author Secondly, it was not taken as secondary scripture for quite a long time Thirdly, it is included as a canonical appendix text along with *Nandisūstra* of *Deva Vacaka* or *Devaradhigani* of fifth century A D who held a council to redact the canons of current *Shvetāmbara* orientation

It is opined by the scholars that the current grouping of *Shvetāmbara* canons started in the tenth century and continued up to the sixteenth century onwards The *Nandisūtra* and *Anuyagadvāra* were included in their later classifications As they have been placed in the same group, they could be taken as composed in the same period of early to late fifth century Nobody is sure about its author but as it contains the exposition-based description, it has been attributed to *Āryaraksita* - the exposition-propounder However, it is surprising that it does not contain even the names of four expositions which have been attributed to his credit Also, as said earlier, it has more developed contents and concepts These considerations lead one to assume its composition later than the SK texts Its authorship and period-range requires serious consideration

(e) *Ṣatkhandāgama* (SK) and *Nandisūtra*[20]

Nandisūtra is also a *Shvetāmbara* text of the appendix category of scriptures As indicated, it has been composed by *Deva Vacaka* in

early to late fifth century It deals with the Theory of Knowledge It mentions five types of knowledge classified into direct and indirect It has sub-classified the direct knowledge in two categories sense-based and quasi-sense or supra-sense-based This point is missing from SK but *Akalanka* seems to have adopted it The description about mind-reading and absolute knowledge is nearly the same as in SK Shastri has pointed out that most of its other contents tally with SK But it has different terminology in many cases It has used the term *'Abhinibodha'* for sensory knowledge It has used destructional clairvoyance in place of attributive clairvoyance as mentioned in SK However, its description of vocable or scriptural knowledge is in somewhat different form from SK It has stated that the mobile-bodied beings are endowed with mind *Sanjni*) because of their capability of thinking and acting about desirable (Aph 75 p 149) This point is absent in SK Similarly, the right scriptures are the twelve primary canons (whose contents are also detailed there) only while there are 25 wrongful scriptures

Referred *Jaina* Scripture by *Virasena*

The scholarly approach of *Virsena* is reflected in the 775 references quoted by him (sometimes with names of the authors, or books or both and sometimes without them but with the word *Uktam Ca*) A compilation of these references appears in Table 3 He was voracious in studies of the existing literature. It is evident that a good library of hand-written texts must have been available to him These texts must have included many *Shvetāmbara* texts also like *Bhagavati, Anuyogdvārasūtra, Dashavaikālika Sūtra, Āvashyakaniryukti, Vrhatkalpa* and *Sthānānga* etc along with *Digambara* scriptures Pandit Phoolchandra Shastri[23] pointed out in 1939-40 that out of the 223 verses in this section 1, 146 verses belong to *Digambara* sources and 19 verses originate from *Shvetāmbara* sources, the source of the rest is still unknown - per chance they may belong to the oral tradition This number rises enormously when we consider all the sections[24] as pointed out by Pandit Balchandra Shastri These textual references have been used by *Virasena* to support the tenets and opinions expressed by him in the commentary

The reading of this list indicates that *Ācārya Virasena* had access to voluminous literature Of course, the list contains many texts which were composed much later than his commentary It includes the works

of *Gommatsāra* (10th century), *Prākrta Pancasangraha* (whose author is a subject of research), *Nyāyadīpika* (14th century), *Jambūdvipa-prajnapti* (10-11th century), *Vasunandi Srāvakācāra* (11-12th century), works of *Vidyānanda* (9th century), *Dhananjaya* (8-9th century), *Lokavibhaga* (5-11th century) and many others The scholars have found many of the *Dhavalā* verses in these texts However, they have explained that the verses contained in these texts are the verses from the earlier oral tradition or texts with which *Virasena* was familiar and which have been taken from *Dhavalā* in these texts often with some modifications This is quite reasonable as any author cannot refer texts of sufficiently later dates in his work However, this indicates that the *Dhavalā* commentary has served as a source book for later authors while maintaining its scriptural value Moreover, it must be noted that there were many important texts before *Virasena* which were composed by seers up to eighth century They have freely been used by *Virasena* in his referencing and support Not only has he used the *Digambara* and *Shvetāmbara* literature but also the literature of non-Jaina systems This indicates a highly studious and liberal scholarship of the *Dhavalā* commentator

The Table 3 given below indicates the texts used in referencing It is observed that he has about one-third of the verses and quotations from existing texts while two-third references are from orally continuing traditions The existing literature before him has been mainly *Mūlācāra*, *Kundakunda* texts, *Bhagavati Ārādhanā*, many *Shvetāmbara* texts and the like He has referred many texts under uncommon names like *Mūlācāra* as *Ācārānga*, *Rājvārtika* as *Tattvārtha Bhāsya* and the like These names might be prevalent in his times

Virasena has mentioned 36 *Ācāryas* in his commentary They include seers proficient in (a) aphorisms, (b) pronunciation of aphorisms, (c) positing-based explanations, (d) good reading and recitation, and (e) lecturing Because of the different levels of these seers, there have been different renderings of aphorisms and their meanings This led to a number of contradictory statements on doctrinal and descriptive issues It seems *Virasena* wished the laity and pupils to be fearful and accepted his inability in judging the right statements because of absence of omniscient and scripture-proficient Sometimes, he charged the above different categories of seers for differing opinions This indicates that there were different renderings in the time of *Virasena* The traditional and

TABLE 3: Texts Referred in *Dhavalā* Commentary

Texts	No. of Quots.	Texts	No. of Quots.
1 *Gommatsāra Jıvakānda*	165	26 *Nyāya-dıpıkā*	1
2 *P Pancasangraha*	140	27 *Jaınendra Prākrıyā*	1
3 *Gommatsāra Karmakānda*	13	28 *Shrāvaka-prajnaptı*	1
4 *Labdhısāra*	7	29 *Karma Prakrtı*	7
5 *Trılokasāra*	4	30 *Laghīyastraya*	1
6 *Moolācāra*	50	31 *Dravyasangraha*	2
7 *Dhvānashataka*	45	32 *Saundarananda*	2
8 *Kasāyapāhuda*	31	33 *Tattvārtha Sūtra*	5
9 *Bhagavātı Ārādhanā*	21	34 *Rājvārtıka*	(Many)
10 *Sanmatısutra/Tarka*	15	35 *Shākatāyana-nyāsa*	1
11 *Pancāstıkāya*	17	36 *Nayacakra*	1
12 *Pravacanāsara*	6	37 *Sārasangraha*	1
13 *Bhavaprābhrta*	1	38 *Karmapravāda*	1
14 *Cārıtraprābhrta*	1	39 *Dasakaranı Sangraha*	1
15 *Nıyamasāra*	1	40 *Harıvansha Purāna*	2
16 *Samayasāra*	1	41 *Pejjadosa Pāhuda*	-
17 *Mahābandha*	12	42 *Uccaranā*	-
18 *Āptamımānsā*	15	43 *Yonı-pāhuda*	-
19 *Yuktyanushāsana*	1	44 *Nırayāna bandha Sutta*	-
20 *Svyambhūstotra*	5	45 *Parıkarma*	-
21 *Dhananjaya nāmmālā*	2	46 *Pındıa*	-
22 *Basunandıshrāva kācāra*	5	47 *Mahakarma Prakrtı Prābhrta*	-
23 *Āpta-parıksā*	1	48 *Mula Tantra*	-
24 *Trılokaprajnapatı*	8	49 *Santa-Karma-payadı-pāhuda*	-
25 *Jambūdvıpa prajnapatı*	5	50 *Sıdhhı vınıshcaya*	-

***Shvetāmbara* Texts**	**No. of quots.**	***Shvetāmbara* Texts**	**No. of quots.**
1 *Angapannattı*	1	10 *Shāstravārtā Samuccaya*	1
2 *Sthānānga*	1	11 *Pravacanasāra-uddhāra*	1
3 *Samavāyānga*	3	12 *Jyotıs-karandaka*	1
4 *Ācārānganıryuktı*	10	13 *Loka-vıbhāga (Sarvanandı)*	1
5 *Prajānāpanā*	1	14 *Anuyogadvāra*	1
6 *Vıshesāvashyaka Bhāṣya*	1	15 *Vrhat-kalpasūtra*	1
7 *Nandısūtra*	4	16 *Ācārānga*	5
8 *Dashavaıkālıka*	4	17 *Jīvasamāsa*	3
9 *Uttarādhyayana*	1	18 *Chedasutra*	1

Other systems	Number of quotation
1 *Sānkhya Kārikā*	1
2 *Pramanavartika (Buddhist)*	1

Total references 599 + 41 + 2 = 642

non-traditional character of *Ārya Mankhu* and *Nāghastī* is well known which also led to different renderings and meanings

It has already been said that *Ācārya Dharsena* taught the tenets to *Ācārya Puspdanta* and *Bhūtabali* in *Karnataka* and all the six sections of *Sat-khandāgama* were also written either in *Karnataka* or current *Tamilnadu* –both in the south of India Hence, the basic text represents the southern traditions of Jaina tenets and *Virasena* has followed it faithfully pointing out the differences between these traditions in many places In fact, some scholars have started calling *Digambara* tradition as the Southern one and, therefore, by implication, the *Shvetāmbara* tradition as the Northern one There is, thus, bound to be difference between these two

Contents of States of the Living Being or *Jīvas* : Section 1 of *Ṣatkhandāgama*

The Section 1 of *Satkhandāgama* is named as '*Jivasthāna*' since it deals with the spiritual and physical stations, states or positions of different living beings (of course, with respect to the disquisition doors of 14 Investigations and 14 Spiritual stages not found in earlier texts) Its aspect-wise treatment is the first of its own kind in Jaina texts and, therefore, quite new In fact, this section deals with the major Jaina tenets in simple *Prākrta* aphorisms It consists of a section on Existential Enunciation (*Sat-prarūpanā*) of the living beings having 177 aphorisms along with 9 appendices dealing with seven other disquisition doors It has a size of 18000 verses (1 verse = 32 letters) Some manuscripts indicate only 175 aphorisms excluding the auspicity litany and the aphorism '*Tam Jaha*' It consists of only 65 pages of the 1465 page manuscript of *Amaravati*, i e 4 4% of the whole text

The present volume represents the Existential Enunciation part of Section 1 involving 177 aphorisms describing twenty topics not

mentioned here but traceable in *Gommatsāra Jīvakānda*[25] They include (i) spiritual stages, (ii) classification of the *Jīvas* (iii) vitalities, (iv) instincts, (v) completion, (vi) applied consciousness-*upayoga* and (vii) 14 Investigations (*Mārganās*) The contents of these 177 aphorisms may be classified subject-wise as can be seen in contents later

The contents of other *Cūlikās* and sections will be described in related sections However, it must be pointed out that this section has some specificities which are not found in other texts

(a) Description with respect to Investigations and spiritual stages

(b) Five-fold destinity in place of traditional four-fold one (aph 1 24)

(c) Six-fold living beings with respect to senses (1 33)

(d) Seven-fold classification of embodiments of the living beings (1 39)

(e) Four-fold libidoed beings with respect to libido (1 101)

(f) Five-fold passioned beings with respect to passions (1 111)

(g) Eight-fold knowledged beings with respect to knowledge (1 115)

(h) Seven-fold aural colourated living beings with respect to aural colourations (1 136)

(i) The concept of pure and mixed subhumans and humans

(j) Though the Section I is known as *Jīvasthāna* (States of the *Jīva* or Living), there is no use of the term (*Ātmā'*,soul) in this text It is in tune with *Umāsvāmi* indicating that the term '*Ātmā*' could not become popular by the time of SK also

(k) Refutation of the concept of circular universe and postulation of rectangular universe

(l) Postulation of the definition of *Antarmuhūrta* (unit of time) in terms of a little more than a *Muhūrta* (48 mts) also in addition to the traditional value of less than a *Muhūrta*

(m) Description of ancient and contemporary mathematical terms, operations, and astronomy

(n) Details of the number of meaningful words in the scriptures and their definitions

Nemichand Shastri has mentioned nineteen points in this regard[26]

The treatment of commentary is in the style of question-answers and Pandit Phoolchandra Shastri has mentioned about 600 questions - answers in this volume It seems that this style has been followed from *Akalanka* (720 - 780 A D) who was senior contemporary of *Virasena* (743 - 823 A D) He has also referred to his compositions enormously The treatment has been elaborated through logic, common physical illustrations, and canonical authenticity The text shows high intellectualism and fineness which has been the need of the day in the age of debates in *Akalankan* times

Language of *Satkhandāgama* and *Dhavalā*[27]

Although the basic aphorisms of SK are in *Prākrta* language, the *Dhavalā* commentary is in *Prākrta* as well as in *Sanskrta* The verses referred to are also in both the languages - 204 in *Prākrta* and 17 in *Sanskrta* Pandit Phoolchandra Shastri has pointed out that about a third of the commentary of this volume is in *Prākrta*, the rest being in *Sanskrta* This mixed language of the commentary highlights the increasing influence of *Sanskrta* over *Prākrta* in the ratio of 3 1 in *Virsasena's* time

However, some more points may be visualized to support this type of linguistic composition

(1) *Sanskrta* language became the general language for literary works in *Virsena's* time and he had to take note of this The use of *Sanskrta* also made the commentary

intelligible to the non-Jaina scholars besides the common Jain laity *Aklanka* and others also wrote in *Sanskrta*

(2) *Virasena* wanted to convey the message by his commentary in *Prākrta* that *prākrta* is still a living language and it is a necessary component to learn the Jain Canons

(3) In ancient times, *prākrta* was the language of the common man and in *Virasena's* time, *Sanskrta* had become the language of scholars and royalty *Virasena* attempted a compromise and tried to propagate his work among the common men as well as scholars Perchance he might have wanted to show that *Sanskrta* is a developed or polished form of *Prākrta* - a view contrary to the views of the scholars of those times

(4) The commentary indicates that *Virasena* was highly proficient in both the languages and he felt that a scholar should try to become proficient in the language of the times to be a worthy scholar

However, it is clear that the aphorisms of the original text - SK are in *Prākrta*, and *Virasena's* commentary is also in *Prākrta* in part These two *Prākrtas*, however, differ by at least 500 years The verses quoted in the commentary belong to different times, some prior to the original text belonging to oral tradition while others belonging to the intervening period ranging between the period of original aphorisms and that of *Virasena* Hence, the *Prākrta* language of SK and *Dhavalā* commentary should have at least three strata - *Prākrta* (i) before SK (oral tradition) prior to 200 A D (ii) during 200 - 750 A D and (iii) during *Virasena's* time i e about 800 A D [30] It is quite natural that *Virasena's* *Prākrta* should be more developed and inclusive of many forms of *Prākrta* like '*Ardhamāgadhi*, *Shauraseni* and *Mahārastrī* etc ' consisting of many native or dialectical words

Pandit Phoolchandra Shastri, Balchandra Shastri and Nemichandra Shastri and others have characterised the three major forms of *Prākrta* They have shown that there are some points which lead to the possible conclusion that the language of SK is not general *Shauraseni* but specific *Shauraseni* designated as '*Jain Shauraseni*' by western scholars The grammars of *Prākrta* language as found today are mostly

based on *Sanskrta* language and they are not completely applicable in this case For example, A N Upadhye has shown that even *Virasena's* style in the Vol 2 of Section 1 of this text is very indifferent to grammatical forms He has used many words even without inflection His introduction on the language of *Pravacanasāra* also supports this point It also indicates that while there are many similarities among the three major *Prākrtas*, they have their own specialties in *Digambāra* scriptures

Upadhye[28] has referred to the thesis of Denecke who has substantiated the point that *Kundakunda's* compositions have a *Jain Shauraseni* character which is a language influenced by *Ardhamāgadhi*, *Mahārastri*, general *Shauraseni*, *Sanskrta* and even the so called non-*Āryan* languages As per current thoughts, *Kundakunda* and *Puspadanta-Bhūtabali* should be senior or junior contemporaries in the South and, therefore, their literary language should have similar characteristics Thus, the language of SK cannot be called pure *Shauraseni* as is advocated by some quarters[29] Of course, it is said to be sufficiently older and much older than *Mahārastri Prākrta* which has less alternatives in comparison to *Jain Shauraseni*[30 31]

Some specific topics:

(a) Pentadic bowings litany (*Ṇamokāra Mantra*)

The bowings litany of five paragons is called *Namokāra Mantra* in Jain system It is most popular holy litany for all the denominations of the Jains like *Gāyatri* for Hindus or Triadic refuge (*Tri-sharana*) litany for Buddhists It is chanted at the beginning of every social or religious event It is also mentally or rosarily repeated as a normal daily routine of every Jain laity or monk It is an essential part of the practice of equanimity It is a quality-based litany rather than individual-based It has, thus, a universal appeal[32] That is why, it is said to be the supreme among the litanies in the world capable of destroying sinfulness of mind, body, and speech

It is said that this litany of Pentadic bowings was prevalent even during *Mahāvīran* days and monks did recite it during their equanimous practices However, there was no tradition of making it a part of any sacred text (or general texts later) That is why, it is not found either in

Kasāyapāhuda of the *Digambaras* or *Shvetāmbara* canons in general[33] It was believed that the sacred texts themselves are auspicious and they need not have litany of pentadic bowings, either in the beginning (to destroy the obstructions by jealous persons), middle (for completing the text) or end (for getting good audience) *Mahāprajna* and others have opined that the auspicious litanies found in some primary (i e *Bhagavati*) or secondary (i e *Prajnāpanā*) canons are interpolated and not integral part of these texts Secondly, the term for 'Bowings to *Brāhmi* Script' is taken as separate from the pentadic-bowings litany It is not a substitute in place of the term 'Bowings to all the sages in the world' as indicated by some scholars

It is not certain when the tradition of composing/writing the Bowings litany in sacred texts started But SK seems to be the first text to have litany as integral part of the text That is why the commentators have written commentary on it In contrast, the earlier commentators of *Shvetāmbara* canons did not write commentary on it assuming it to be an interpolation until the time of *Abhahyadeva* of tenth century However, SK describes two types of Bowings litany - (i) Borrowed by the author from tradition and (ii) Self-composed by the author The self-composed litany is given in the beginning of this text of the States of the *Jīva* (*Jīvasthana* section - I) while the traditionally borrowed one is given in 4 aphorisms of section IV on *Vedana*, (Experience or Realization) When one looks at these two forms of litany, it is clear that whereas the traditional litany of section - IV consists of dyadic bowings - bowings to (i) the victors (*Jinas* or *Arihantas*) and (ii) the liberated ones, the self composed litany of section - I consists of pentadic bowings This indicates that the bowings litany has literarily developed from dyadic form to pentadic form *Virasena* asserts that Pentadic bowings litany at the beginning of this text is composed by *Ācārya Puspadanta* and it is not interpolated Thus, this literary form has a beginning in later half of second century A D

Nemichandra Shastri[34] mentions that the pentadic bowings litany is eternal with respect to its essence, its recipients, and chanters It has an eternally continuous succession from ford-builders to teachers Further, as stated earlier, the pentadic bowings have been said to be a routine for practicing equanimity even in *Mahaviran* days as per *Āvashyaka Sūtra*. Thus, the antiquity of this litany-in-essence is beyond

doubt But what about its literary form? On going through the existing literature, the following references to the Bowings are found

(1) *Dashavaikālika* (5 1 93 p 129) mentions the word '*Namokara*' but it is explained by commentators in terms of monadic bowings only This text is dated as very old (about 5th century B C) The *Āvashyaka Sūtra* may also imply the same, though some scholars interpret it to mean pentadic bowings

(2) *Mahāvīra* offered five-foldly clenched bowings to the liberated beings only while getting initiated as mentioned in *Āyāracūla*, 15 32 (about 300 B C) This has been the case with other ford-builders also

(3) *Khāravela* inscriptions of *Hāthigumpha* mention only two terms '*Namo Arhantanam, Namo-Sab-Siddhanam*' related with bowings These are dated as appx 150-160 B C They indicate dyadic form of bowings litany much earlier to *Dharasena, Puspadanta* and *Virasena* The text of *Anga-vijja* (Learnings of Omenology or Throbbings of Limbs) also supports this point

(4) *Uttarādhyayana* (20 1) of *Shvetāmbaras* also mentions dyadic bowings in which mental bowings have been offered to the liberated beings and restrained sages omitting '*Jinas*' (*Arihantas*) The term 'restrained' here may include religious leaders, preceptors and saints Thus, saints have also been included in the bowings process This verse does not give the literary terms used by the author as in the case of *Hāthigumpha* inscriptions

(5) SK Section - IV mentions offerings of bowings to (i) the *Jinas* (*Arihantas*), (ii) All liberated beings and their temples and (iii) 41 types of accomplished saints alongwith *Mahavira* who should be included in *Jinas* - thus making the dyadic bowings to triadic one This traditional bowings predates *Bhūtabali* (as Section - IV is composed by him, 2-3rd century A D) and postdate *Hāthigumpha* (second century B C) The source of this tradition is not known

Thus, one finds that the tradition of offering bowings seems to be quite old but the literary evidence about its current pentadic form in

Prākrta is not available But it can be safely said that it started with monadic (liberated) bowings, which later developed in dyadic (*Arihantas*, liberated or liberated saints) and triadic (*Arihantas*, liberated and saints of various categories) forms[35]

There is still another point of view How and when this triadic formula developed into pentadic one? The *Shvetāmbaras* opine that it was literarily developed during the days of *Bajrasvāmi* (ten pre-canon-proficient, 31 B C - 157 A D) in first century A D[36] He might have included the two *Brahmanic* terms of *Ācārya* and *Upādhyāya* into triadic form and completed the pentadic bowings litany in the current form Of course, one finds the term '*Panca Namukkāro*' in earlier texts, but it may also mean five-foldly clenched bowings to the Enlightened (*Arihantas*) ones as in other texts However, *Ācārya Puspdanta* was also possibly alive at this time He might also have completed the Pentadic bowings litany in its current written form as is asserted by *Dhavalā* commentator *Virasena* This is not easy to ascertain which of the two versions are correct It is, however, clear that the current form of Pentadic bowings litany was there in the first - second century A D and many sacred texts after this period do have it in the beginning of the texts The *Shvetāmbaras* opine that the tradition of writing auspicity or bowings litany must have been initiated by *Prākrta* commentator *Bhadrābahu* - 2 in about fifth century A D because of his faithful statement about it But the tradition of composing bowings litany in any form as an integral part and in the beginning of the text has been followed by *Kundakunda, Shivārya, Svāmikumāra, Battakera* and *Umāsvāmi* in their compositions All the seers most probably pre-date the above *Prākrta* commentator

Thus, *Ācārya Puspdanta* seems to be the first to give the current form of Pentadic bowings litany and make it an integral part of the text The later *Digambāra* seers followed this tradition

(b) The theory of the living beings (*Jīva*)

Bhatta[37] has rightly indicated that the notion of self or *Jīva* emerged from actual experience It has been variously named as (i) *Āyā* (*Ātmā* - wanderer human being), (ii) *Prāna* or *Prāni* (having vitalities along with nine properties of birth, growth, death, transformations, consciousness, temporality etc as per *Ācāranga* 1 5 45) and (iii) '*Jīva*'

(living with vitalities and life-spans) in Jaina sacred texts From historical perspective, *Bhagavati Sūtra* has given six synonyms for the living in general showing characteristics of the livingness in 2 1 as in Table 4

TABLE 4 : Synonyms of *Jīvas*

Synonym	General Meaning	*Shīlānka's* meaning
1 *Prāna* (Vitalities)	Respiratory functions	2-4 Sensed *Jīvas*
2 *Bhūta* (Existent)	Tri-timal existence	Trees, 1-sensed
3 *Jīva* (living)	Life-span and vitalities	Five-sensed *Jīvas*
4 *Sattva* (Actor)	Doing good/bad deeds	Earth, Water, air and fire bodied beings
5 *Vijna* (knower)	Knowledge of distinguishing	-
6 *Veda*	Experience	-

These terms are found in other systems also However, their meanings changed later as indicated by *Shīlānka* in column 3 They do not involve the term '*Āyā*' (*Ātmā*) But in chapter 20 2, it has given 23 terms including the term '*Ātmā*' itself where it means a wanderer in the world rather than any metaphysical entity The term '*Ātmā*' seems to have undergone changes in its meaning during different periods due to influence of Upanisadic thoughts and development of the process of conceptualisation That is why the *Pārshvan* canons have a pre-canon called 'Discourses on Soul' (*Ātmapravāda*) - now lost Secondly, it is surmised that all the living beings were termed as '*Prānas*' or '*Prānis*' as the term occurs preferentially in *Ācāranga* over the term '*Jīva*' (living) However, many a times, these terms occur simultaneously showing their synonymity It seems that during the period of early *Digambāra* texts, the seers patronised the term '*Jīva*' for the self, living or *prāni* That is why there is mention of '*Jīva*' term in *Kasāya Pāhūda* (3 times), *Sat-khandāgama* (22 times) and even in *Tattvārtha Sutra* (11 times) The *Shvetāmbara* canons have also used the term '*Jīva*' 760 times in comparison to '*Ātmā*'[38] 460 times It appears that, the early meaning of '*Jīva*' was a living being in physical existence - a corporeal being The terms like '*Jivasthāna*' (Spiritual stages), '*Jīvasamāsa*' (Taxonomy of the living beings), '*Jīva tattva*' (Living as one of the reals and realities), '*Jīva-Vipāki*' *karma* (Maturing-in-living type of *karmas*), and '*Jīva-Pradesa*' (points constituting the living) used in the texts and commentaries refer the embodied living beings However, it is

surprising that while the above terms exist, the term '*Jīva*' '*ātmā*' itself has not been used It, therefore, also looks odd that this text has no aphorism about defining '*Jīva*' Nevertheless, *Sat-khandāgama*-I is specific in mentioning additional variety of *Jīvas* in terms of (i) the liberated, (ii) a-sensed, (iii) non-embodied, (iv) non-active, (v) non-colourated, (vi) libidoless and (vii) a-passioned over the earlier texts These varieties represent the physical and dispositional aspects of the living Though the later authors did not mention these varieties separately, but they agreed to them as these are the states towards which the *Jīva* has to move for gaining the ultimate bliss

It is not known when the term 'self' (embodied being) or '*Jīva*' turned into 'soul' (dis-embodied entity) or *Ātmā* However, one finds influence of *Upanisadic* thoughts to include the term '*Ātmā*' in terms of '*Jīvātmā*' (which is a combination of *Jīva* + *ātmā*) To differentiate between the embodied and dis-embodied beings, a term '*Parmātmā*'(pure or supreme soul) was coined The theory of living or *Jīva*, thus, turned into theory of soul or '*Ātmā*' This spiritualisation means existence of a non-material and, therefore, not properly definable entity The journey of the term self' (worldly being) and *Jīva* may be said to have the following path

(i) Self Vitalities (*Prāna/Prāni*) living with life-span
(ii) *Jīva Jīvatmā* (soul involved in the worldly living)
(iii) *Ātmā* (general soul supposed to be synonymous with the worldly living being)
(iv) *Parmātmā* (supreme or cosmic soul of supra-world)

'These stages indicate that there might have been a period when the terms '*Jīva*', '*Jīvātmā*' and '*ātmā*', were in vogue to mean the same (worldly) entity Later authors, preferring spiritualisation, have, therefore, converted the '*Jīva*' of SK into '*ātmā*' in their commentaries like *Dhavalā*, *Sarvārtha Siddhi* and *Rājavārtika* Annie Besant[39] has exclaimed that the synonymity of these three terms does create confusion in the minds of common man and generates distaste towards '*Jīva*' to live in the world peacefully They must be well-defined and should not be interchangeably used In any case, the term '*ātmā*' seems to have dominated the spiritual entity and the poor *Jīva* has become a decried worldly entity The SK does belong to an earlier period in which this

confusion or mixed terminology either did not exist or might have been in the making It is more realistic and encourages *Jīva* to get rid of karmic pollution by his own efforts That is why, SK has dealt with four main topics

(1) Living being (*Jīva*), (2) *Karma*, (3) living being + *karma* (Karmically bonded *Jīva*), and (4) Living being - *karma* (*Jīva* devoid of karmic pollution and, therefore, free from worldly wanderings)

In current terms, it can be said that SK deals with the states of the living being through which it moves from *Jīvahood* to Soulhood The discussion of the living being with respect to Investigation doors and Spiritual stages therein is a specific contribution of SK The classification of the living beings through the categories of destinity, senses, embodiments etc is not found in other earlier texts so systematically

(c) The theory of *Karma*

The theory of *karma* is the natural law of causation with emphasis on transformation through individual efforts to improve ones' physical and spiritual life-status It is a theory common to almost all Indic systems but it has been excellently developed by the *Jains*

Historically, the scholars have pointed out that *Karma* theory is based on the concept of (i) rebirth, (ii) other-world, (iii) good and bad actions, and (iv) fructification of actions However, there have been two types of karmists - (i) those preferring the path of action for improving the self and society, and (ii) those preferring the path of non-action or detachment for improving the self The followers of the first path largely belong to *Vedic* or *Brāhmanic* culture while the followers of the path of detachment belong to the *Shramana* culture *Surānā*[40] points out that the concepts of (i) permanent liberation and (ii) a place for the liberated at the top of the universe were evolved by the strivers which included *Jainas* and *Buddhas* who postulated salvation as the goal of life which meant cessation and destruction of good or bad karmas or actions The society - welfare - based theory was turned into individualistic theory which moved men towards austerity, meditation, devotion, restraint, right knowledge and right conduct etc to get away from ignorance and attachment etc It is observed that for some time the attachmental path

prevailed but the *Upanishadic* period turned the tables towards striver path However, it cannot be concluded as to which of the two paths originated first Probably, both paths were running parallel to each other in different parts of the world The eastern path seemed to be predominant by the striver path - i e to build up self - realisation through detachment The strivers developed karmology and its roots may be found even in pre-*Pārashvan* times (i e more than 1000 years B C) as per Glazenapp[41] though he does not refer to *Digambāra karma* texts like SK etc as they were not available in print in his times *Surana*[42] has listed seven *Digambāra* texts and seven *Shvetāmbara* texts on the subject excluding the commentaries

The *Jains* have developed this theory in detail during the post-*Mahāvīran* period and produced an impressive Karmological literature in *Prākrta* and *Sanskrta* in different periods However, if one goes even cursorily through the texts, many strata of development of this theory become clear The primary and secondary canonical data contain the theory in elementary state However, one finds that the *Digambāras* were the first to produce specific karmological literature which was followed by later authors in both the sects SK seems to be the earliest specific text which has a highly developed and even quantified form of *karma* theory over *Prajnāpanā* and *Bhagavati Sūtra* and which pre-dates *Shvetāmbara* karmological literature

The *karma* theory is essentially a common heritage for both the Jain schisms having its roots in pre-canonical texts like *Agrāyaniya* (Topmost Doctrines) and Discourse on *Karmas* (*Karmapravāda*), which form part of Discourses on Doctrines (*Dsrtivāda*) - a primary canon - now extinct That is why, most of the descriptions match in texts of both the versions Dixit[43] has observed that though SK is the earliest karmological masterpiece, yet its *karma* doctrine is somewhat less advanced than its commentary *Dhavalā*, and *Prākrta Pancasangraha* For example, whereas karmic bondage has been excellently described in SK in terms of its varieties and factors, it has not dealt with the karmic existence (*Sattva*) and fruition or experiencing (*Udaya, Vedanā*) in a similar fashion These topics have been developed very well in later texts

The SK has described classification of *karmas* into eight primary, ninety three secondary and one hundred forty eight secondary -

cum - tertiary species It has also described the bondable karmic species in different spiritual stages along with the duration of these species The karmic experiencing has been described through many disquisition doors like substantivity, location, time, mode and occupancy (*Avagāhana*) - a special field not followed by later karmologists Besides, the left-over topics have been dealt with in *Dhavalā* to make the text as complete as possible

(d) The concept of investigations (*Mārgaṇās*) and spiritual stages (*Guṇasthānas*)

Many scholars have considered the question of the origin of the concepts of Investigations and Spiritual stages Dixit[44] points out that Jainas have been in the habit of aspect-wise studies of physical and spiritual issues of infinite varieties That is why, one finds a number of lists of aspects in *Bhagavati*, *Prajnāpanā* and SK etc These lists are generally termed as 'Disquisition Doors' (DD) or *Anuyogadvāras* There are several lists covering 6 to36 aspects differing in names and numbers N L Jain has tabulated a total of 79 aspects[45], and has consolidated them under the eight-fold disquisition door system of SK It could, therefore, be easily surmised that the concept of disquisition doors has been developing gradually until its consolidation in SK However, it must be pointed out that different systems of DD's mentioned in different texts refer to different traditions - at least two (six-fold or eight-fold) The SK has followed the eight-fold DD system

The topics of Investigations and Spiritual stages form the specific aspects under eight-fold DD system It is opined that *Mahāvīran* canons contain direct or indirect references to many of them in a stray manner, but SK is the first to refer to them in terms of fourteen[46] There are fourteen Spiritual stages or gradually developing dispositional characters under different physical or psychical forms of Investigations It is observed that the term '*Guṇasthāna*' (spiritual stages) is not there in SK or earlier texts This connotes that this term is of a later origin (4-5th century according to some scholars)[47], though the concept did exist quite earlier in terms of '*Jīva Samāsa*' (i e grouping of the living beings with respect to spiritual states) as used in SK or *Jiva-sthāna* (spiritual states of the *Jīvas*) as used in *Samavāyānga* or *Bhūtagrama* (groups/classes of the living beings) However, these terms create confusion as they could be applied to classification of the living beings or topics of investigations

(*Mārganās*) as they are also groupings of the *Jīvas* with respect to their physical existences, stages or psychical dispositions Hence, separate terms might have been devised later to distinguish between these attributes Thus,

(i) *Gunasthāna* Spiritual-dispositional stages
(ii) *Mārganāsthana* Investigation categories - physical/psychical
(iii) *Jīva-Samāsa* Classification of the *Jīvas* based on physical senses, size, completion etc

The above terms were coined to represent specific types of aspects Sagarmal Jain[47] says that the earliest mention of the term, *Gunasthāna* with the above specific meaning is found in quite later texts The main *Digambāra* texts like KP and SK do not contain this specific term while MC, BA, SS, and NS contain this term Hence it is surmised that SK and KP must be earlier compositions than MC etc It might be possible that this concept of spiritual stage must have developed to explain and elaborate the *karma* theory, which has an ancient origin It is not only the specific term which determines the composition period of the text, but the concept as a whole is also important which finds its seedlings and sprouts in primary canons of pre-Christian era A complete crystallization occured in *Digambāra* texts of post - 683 years after *Mahāvīra* The argument that TS does not describe the concept, so SK must be a later composition than TS is not justified The north and south communication would require at least a century in those days Thus, the concept of spiritual stages was developed in early Christian era in the south in the period of SK and was based on traditional references in the *Mahāvīran* sermons

The concept of spiritual stages is old but its general name (*Jīva-samāsa, Jīva-sthāna, Bhūtagrāma*) changed over the years The SK tells us that there are 14 spiritual stages for gradual development of better and better dispositions to reduce the karmic density and to induce higher and higher inner energy to get rid of cycles of birth It is said that different physical and psychical states of the living beings have different capacities for moving towards higher (or lower) stages The SK Theory of spiritual stages has been adopted by later seers with some additions in its karmic details

Like the concept of spiritual stages, the concept of Investigations is also quite old The pre-SK texts have inklings of these topics *Bhagavati Sūtra* has described it in case of lotus (*Utpala*) under 33 topics while *Prajnāpāna* has 10-20 topics which include most of the current fourteen topics of Investigations However, it is SK which is the first to consolidate these extended lists under fourteen topics only The traditional twenty-fold list of topics also gets included in it The *Bhagavati* and *Prajanāpāna* lists also become part of 14-fold Investigations as shown in the Table 5 These form the substratum for all other aspects like spiritual stages etc

SK has, thus, abridged and systematised various topics of Investigations to fourteen only This system has been used in MC, BA, and later texts of the *Digambāras* It has also been used by the *Shvetāmbaras* in their texts The descriptions under these topics have been restricted to the living entity only, but later scholars have extended it to the non-living entities also by adding some more topics to this list It is on the basis of this description too that SK seems to be the first text of early Christian era containing a systematised treatment

Redemption of manuscript of *Ṣat-khandāgama* and *Dhavalā* commentary[48]

The *Sat-khandāgama* text and its *Dhavalā* commentary occupy a unique place in the *Digambāra* Jain sacred literature It seems that this text continued to be transmitted through oral tradition until about the beginning of the medieval ages Later, its palm-leaf manuscripts were prepared and preserved in manuscripts' libraries (*Shāstra Bhandāras*) mostly in south India One of these manuscripts seems to have been prepared in about 1028 A D (11th century, 950-60 *Shaka* era) However, the panegyric at the end of the Kannada manuscript of *Dhavalā* commentary indicates that the palm-leaf manuscript was prepared or got copied by a rich lady named *Demiyakkake* of *Karnataka* around 1105 A D, who presented it to *Ācārya Shubhachandra Deva* sometimes before her death in 1120 A D It is surmised that it is this palm-leaf manuscript which has been preserved at the *Moodbidri* manuscript centre for the last one thousand years As per tradition, its reading was forbidden for the householders and it has been treated as an object of great reverence and worship This manuscript was brought out of *Moodbidri* for Hindi translation and publication in a manner which is quite thrilling This story has been narrated by Dr Hiralal Jain in

TABLE 5: Investigations in different sources

S.No	Investigations	20-fold (D)	*Prajnāpāna* 20/27	*Bhagavati*, 33
1.	Destinity	Completions	Destinity	Life-span
2.	Senses		Senses	Senses
3.	Embodiments	Classes of *Jivas*	Completions	Karmic bondage etc
		Vitalities-10	Embodiments	
		1-5 senses	Vocal strength	7
		6-8 Vocal / mental/Phys strength		- -
		9 Respiration		
		10 Life span		-
4.	Yoga/activity	Spiritual stages – 14	Yoga	Yoga
5.	Passions	Instincts - 4 Food, Fear, Sex, possession	Passions	Instincts/Passions
6.	Libido	-	Libido	Libido
7	Knowledge	Applied Consciousnes s	Applied consciousness	Applied consciousness
8.	Conation	-	Knowledge, Conation	Knowledge, Conation
		14 Investi-gations	-	-
9.	Colourations	-	Colourations	Colourations
10.	Righteousness	-	Righteousness	Righteousness
11.	Intake	-	Intake	Intake
12.	Higher Instincts	-	Higher Instincts	Higher Instincts
13.	Liberatability	-	Liberatability	Ultimate birth
14.	Restraint	-	Restraint	Restraint

Volume - 1 section - 1 of Hindi translation We present this tale very briefly

The idea of copying and studying the SK - *Dhavalā* manuscript came to the mind of Pandit Todarmal of *Jaipur* (1714 - 66 A D) but it could not make any headway in the highly traditional and conservative

community It was in 1883 that Manikchand Javeri, J P of *Bombay* - a prominent socio-religious patron and donor, enquired about those who may read and study the *Dhavalā* manuscripts after observing the state of palm-leaves while on a pilgrimage to *Moodbidri* He learnt that Pandit Brahmasuri Shastri of *Shravanavelagola* was capable of reading these scriptures He encouraged Seth Hirachand Nemchand of *Sholapur* to take a lead He went to *Moodbidri* in 1884 with Brahmasuriji and after paying tributes to the manuscripts, decided to get them copied Manikchandji concurred with his idea However, a decade passed without a beginning In 1887, Shri Moolchand Soni of *Ajmer* went on a pilgrimage along with Pandit Gopaldas Baraiya, who also strongly felt the need of copying the manuscript After consultations at Bombay and *Sholapur*, the work of copying the manuscript was got started by Pandit Brahamasuri in 1889 He could copy about 300 pages by 1890 The work could not progress any further because the Bhattarak of Moodbidri did not agree to have the copying done outside Moodbidri

The work started again in 1895 through the efforts and public collection of funds by Javeri and Hirachand Pandit Brahmasuri and Pandit Gajpati were entrusted with the job in 1896, who continued the work of copying the manuscripts in *Nāgari* (Hindi) script It took them about sixteen years Meanwhile, the manuscripts were also copied in Kannada script Hirachand wanted to have as many copies as possible so that they may be kept at different places But, again, Bhattarak did not agree to the idea However, Pandit Namiraj copied *Mahadhavalā* commentary in *Kannada* script by 1918 It's copy in *Nāgari* script was prepared by Pandit Loknath Shastri in about four years time by 1922 Thus, the whole copying process lasted 36 years (1886 - 1922)

While making the copy, Pandit Gajpati Shastri secretly prepared an additional copy of the manuscript in *Kannada* with the help of his wife Laxmibai Shri Jambuprasad of *Saharanpur* obliged Gajpati by keeping this copy in the Jaina Temple at *Saharanpur* Later, he got them copied in *Nāgari* script through Pandit Sitaram Shastri and Pandit Vijaychandraiya during 1916-1923 These copies were checked by Pandit Loknath Shastri in 1924 During this process, Pandit Sitaram Shastri also made a secret copy in *Nagari* script on the basis of which he made several copis and supplied them at different places like *Amarāvati*, *Arrah*, *Karanja* *Sholapur*, *Ajmer* and *Sagar* etc. The Hindi translators of the work have utilised ten copied manuscripts shown in Table 6 for

checking the uniformity of language and contents during their translation work

The process of recovery and redemption of these scriptures involved six rich persons and eight scholars from five Indian states It was, thus, a national effort One may imagine the hard labour that Hindi translators have put in for twenty years for the translation work of *Dhavalā* into 16 volumes The story of *Jayadhavalā* and *Mahadhavalā* is also similar The scholars engaged in this historical work of translation have rendered invaluable service to the Jaina literary cause, and their names will forever be remembered

TABLE 6: Manuscripts of *SK-Dhavalā* commentary

S.No.	Manuscript	Place	Page size	No. of pages	App. period	Copyist
1.	Basic mss	*Moodbidri*	Palm-leaf, 70x8 cm	592	12th centuary AD	-
2.	Kannada copy	*Moodbidri*	15x5 cm	2800	1896-1916 AD	Brahmasuri Shastri
3.	Nagari copy	*Moodbidri*	38x26 cm	1323	1896-1916 AD	Pt Gajapati Shastri
4	Kannada copy (secret copy)	*Saharanpur*	Kashmiri paper	-	1896-1916 AD	Pt Gajapati Shastri
5.	Nagari copy Based on 4	*Saharanpur*	30x20 cm	1650	1916-24 AD	Pt Vijaychand & Sitaram Shastri
6.	Nagari copy Based on 5 (secret copy)	Sitaram Shastri	-	-	-	Pt Sitaram Shastri
7.	Nagari copy Based on 6	*Sagar*	30x20 cm	1596	1916-1924 AD	Pt Sitaram Shastri
8.	Nagari copy Based on 7	*Amarāvati*	44x18 cm	1465	1928	Pt Batuk Prasad
9.	Nagari copy Based on 6	*Ārrāh*	37x18 cm	1127	1926	Pt Sitaram Shastri
10.	Nagari copy Based on 6	*Karanja*	40x24 cm	1412	1931	Pt Sitaram Shastri

Hindi translation

The news of the copying of scriptures spread fast and these became available at *Amarāvati* The noted *Prākrtologist*, Dr Hiralal Jain was serving in a college at *Amarāvati* He had developed a keen interest in placing the *Prākrta* literature in translated form before the scholars and the common man He immediately realised the importance of these manuscripts It was during the 1933 annual conference of All India *Digambara Jaina Parishad* held at *Itarasi*, under the chairmanship of one of the most progressive Jain elite- Shri Jamnaprasad, that Dr Jain discussed the idea of redemption of these scriptures Fortunately, Shri Jamnaprasad could convince Shri Laxmichandra, a reputed wealthy person of *Vidisha* - also attending the conference - to donate funds for this activity Seth Laxmichandra donated a sum of Rs 10,000/- in 1933 and established a Trust with the help of Shri Rajmal and Shri Takhatmal - a noted lawyer It was decided to correct, edit, publish and promote these scriptures

Dr Hiralal Jain prepared a well-thought plan and was able to attract a team of Jaina scholars including Pandit Banshidhar Vyākaraṇāchārya (1905-95), Pandit Hiralal Shastri (1904-83), Pandit Phoolchandra Shastri (1901-91), Pandit Devakinandan (1892-1962) and Prof A N Upadhye, then Professor of *Ardhamāgadhi* at *Kolhapur* These scholars undertook the arduous and stupendous task of correcting, translating, and preparing the press copy of the manuscripts It took 23 years (1936-59) for the translation and publication The first edition of the *Dhavalā* text in 16 volumes was published by Shri S L Jain Trust, *Amarāvati* under the names of these scholars By the time, the first edition of all the volumes were published, many early volumes went out of print It was, therefore, decided to publish the second edition of this monumental work

When the first of the 16 volumes was published and gifted to *Moodbidri Matha*, it was received with full respect like scripture-god and a colourful procession was taken out keeping this volume in a colourful chariot *Bhattarakaji* of *Moodbidri* was impressed by the work After the publication of the third volume, *Bhattarakji* decided to give the original manuscripts for photocopying, on the basis of which new editions could be published after due checking The scholars welcomed this gesture and utilised this opportunity for the second edition of this first volume of

section - I It was also decided that *Jaina Sanskrti Samrakṣaka Sangha* of *Sholapur* should take over the publication work This was published under the editorship of Pandit Phoolchandra Shastri assisted by Pandit Jawaharlal Shastri of Bhinder after the death of Dr Hiralal Jain in 1973 It is this edition, republished in 1985, which forms the basis of the present English translation

It may be mentioned that when the project of publishing these volumes (in Hindi) was taking shape, the scholars had to face a number of hurdles from the conservative and traditional scholars and householders led by Pandit Makkhanlal Shastri They contended that

(i) It is a disrespect and sacrilege to print sacred texts like SK and its commentary
(ii) It is also of no use to publish them as the householders are not entitled to read and study them

The present day scholars educated in western system are not capable of understanding and critically editing such sacred scriptures

However, these contentions were taken care of by the collaborating scholars and fund-raisers of the project When the first volume was published, everyone acclaimed the scholars' efforts and encouraged its further continuance after 1940

English translation

The languages of *Digambāra* literature are *Prākrta* and *Sanskrta* while the languages of translation have been Hindi and some other Indian languages Its translation in Kannada is also underway presently These languages are not understood by the wider community of scholars in the world The science and technology has shrunk the world making it a global village. The *Jaina* faith is considered to be a universal one English being one of the most influential and widely accepted languages, it was felt necessary to have a translation of these scriptures in English Many early scholars like A P Jain, Br Shital Prasad, C R Jain, J L Jaini, A Chakravarti, P S Jaini, N L Jain and others have produced some primary translated and original literature in English Some western scholars have also contributed to the field However, this literature does not include the most sacred literature supporting the tenets of Jainism

Publication of this type of literature either through translation or original writing is the need of the day

The SK and KP scriptures and their commentaries constitute the primary literature of this category However, an English translation involves large number of problems compared to those of the Hindi translation

(i) There is no group of scholars proficient in English and the subject matter

(ii) There is also no financial or literary encouragement for this type of work either from individuals or institutions engaged in promotion of Digambara Jain literature

(iii) In the days of Hindi translation, the scholars were patronised by Institutions like Digambara Jain Sangha, *Mathura*, L S Jain Literature Trust, *Amarāvati* and the like The earlier scholars were highly dedicated and also respected by the community in general The present generation of anglicised scholars does not seem to hold such a status

It may be a surprising disclosure that the idea of this project was conceived by the late Shvetambar Saint Johrimal Parekh of *Jodhpur* in 1991, who had included two Digambara texts in his scheme- *Dhavlā* and *Jaidhavlā* The first part of both these texts have been translated, *Dhavlā* by myself and *Jaidhavlā* by Pandit Gyanchand Biltiwala of *Jaipur* Unfortunately, his untimely death has not only hampered the speed of the project but also the publication of the already translated volumes It is expected that institutions and philanthropic individuals will come forward to participate in this literary adventure of global promotion of holy Jain scriptures I express my personal gratitude to late Shri Parekhji, who initiated me into this activity

This English translation is based on the second edition of *Jīvasthāna - Satprarūpaṇā - 1* (States of the *Jīva* - Existential Enunciation Section I) of original *Sat-Khandāgama* (Six - sectioned Canon) It has been translated and edited (in Hindi) by Pandit Phoolchandra Shastri (1901-1991) and his earlier and later team after due corrections in the manuscripts available to him This Hindi translation has been the basis of this English translation

The terminology is one of the most important and difficult part of translation of one language into the other language In most cases, I have used the widely accepted terminology published by Jaina International, *Ahmedabad* in 1995 However, other terminologies have also been utilized in many cases The Hindi translators could use the same *Jaina* technical terms as in the original However, English is an 'alien' language and I did not have this freedom I have tried to elaborate the technical terms as far as possible so that the reader may grasp the actual meaning of the term Yet, I have retained many original terms like '*Jiva*', '*Karma*' as these have become quite popular

The whole translated manuscript has passed through several readings by myself, Dr Ashok kumar Jain and Pandit Gyanchand Billiwala of *Jaipur* Attempt has been made to keep the translation as faithful as possible Many points were discussed with scholars like Pandit Nathulal Shastri, Indore and Pandit Jawaharlal Shastri of ***Bhinder*** (*Udaipur*) and clarifications obtained from them

When the project of English translation of this text was undertaken in 1995, many individuals and institutions were approached to support it However, very little support was forthcoming Many conscientious scholars and thinkers feel concerned over this inertia of Digambar Jain community towards literary promotion The suggestion of utilizing 10% earnings of religious charitable organisations and temples for literary promotion has not met with a positive response This indifferent attitude needs to be changed Dr Ashok Kumar Jain, chairman, Pandit Phoolchandra Shastri Foundation, *Roorkee*, was the first to express his positive opinion to support this project The translator owes thanks to him and many other generous persons, and institutions/trusts for helping in this global promotion of Digambara Jain literature It is hoped that the volume will receive a welcome applause and other volumes in English will also be able to see the light of the day

Pandit Phoolchandra Shastri was a highly progressive scholar of Jainology and had to suffer quite a number of difficulties at the hands of the Jaina community However, his contributions, unsurpassed as they are, will one day put him in the category of one of the select few great scholars of Jainism I dedicate this volume to his tireless, lifelong, and selfless service to the Jain community in particular and whole humanity in general

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षट्खण्डागम

प्रथम खंड - जीवस्थान

सत्प्ररूपणा - १

सूत्र

(Aphorisms)

णमो अरिहंताणं

णमो सिद्धाणं

णमो आइरियाणं

णमो उवज्झायाणं

णमो लोए सव्व-साहूणं।।१।।

एत्तो इमेसि चोद्दसण्हं जीव-समासाणं मग्गणट्ठदाए तत्थ इमाणि चोद्दस चेव ट्ठाणाणि णादव्वाणि भवंति।।२।।

त जहा।।३।।

गइ इदिए काए जोगे वेदे कसाए णाणे सजमे दंसणे लेस्सा भविय सम्मत्त सण्णि आहारए चेदि।।४।।

एदेसि चेव चोद्दसण्ह जीवसमासाण परूवणट्ठदाए तत्थ इमाणि अट्ठ अणियोगद्दाराणि णायव्वाणि भवति।।५।।

त जहा।।६।।

सतपरूवणा दव्वपमाणाणुगमो खेत्ताणुगमो फोसणाणुगमो कालाणुगमो अतराणुगमो भावाणुगमो अप्पाबहुमाणुगमो चेदि।।७।।

सतपरूवणदाए दुविहो णिद्देसो-ओघेण आदेसेण य।।८।।

ओघेण अत्थि मिच्छाइट्ठी।।९।।

सासणसम्माइट्ठी।।१०।।

सम्मामिच्छाइट्ठी।।११।।

असंजदम्माइट्ठी।।१२।।

सजदासंजदा।।१३।।

पमत्तसंजदा।।१४।।

अप्पमत्तसजदा।।१५।।

अपुव्वकरण-पविट्ठ-सुद्धि-सजदेसु अत्थि उवसमा खवा।।१६।।

अणियट्ठि-बादर-सापराइय-पविट्ठ-सुद्धि-सजदेसु अत्थि उवसमा खवा।।१७।।

सुहुम-सापराइय-पविट्ठ-सुद्धि-सजदेसु अत्थि उवसमा खवा।।१८।।

उवसत-कसाय-वीयराय-छदुमत्था।।१९।।

खीण-कसाय-वीयराय-छदुमत्था।।२०।।

सजोगकेवली।।२१।।

अजोगकेवली।।२२।।

सिद्धा चेदि।।२३।।

आदेसेण गदियाणुवादेण अत्थि णिरयगदी तिरिक्खगदी मणुस्सगदी देवगदी सिद्धिगदी चेदि।।२४।।

णेरइया चदुसु ट्ठाणेसु अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असजदसम्माइट्ठि त्ति।।२५।।

तिरिक्खा पंचसु ट्ठाणेसु अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असंजदसम्माइट्ठी संजदासंजदा त्ति।।२६।।

मणुस्सा चोद्दससु ट्ठाणेसु अत्थि मिच्छाइट्ठी, सासण-सम्माइट्ठी, सम्मामिच्छाइट्ठी, असंजदसम्माइट्ठी, संजदासंजदा, पमत्तसंजदा, अप्पमत्तसंजदा, अपुव्वकरण-पविट्ठ-सुद्धि-संजदेसु अत्थि उवसमा खवा, अणियट्टि-बादर-संपराय-पविट्ठ-सुद्धि-संजदेसु अत्थि उवसमा खवा, सुहुम-संपराय-पविट्ठ-सुद्धि-सजदेसु अत्थि उवसमा खवा, उवसत-कसाय-वीयराय-छदुमत्था, खीण-कसाय-वीयराय-छदुमत्था, सजोगिकेवली, अजोगिकेवलि त्ति।।२७।।

देवा चदुसु ट्ठाणेसु अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असजदसम्माइट्ठि त्ति।।२८।।

तिरिक्खा सुद्धा एइदियप्पहुडि जाव असण्णि-पचिंदिया त्ति।।२६।।

तिरिक्खा मिस्सा सण्णि-मिच्छाइट्ठि-प्पहुडि जाव सजदासंजदा त्ति।।३०।।

मणुस्सा मिस्सा मिच्छाइट्ठिप्पहुडि जाव संजदासजदा त्ति।।३१।।

तेण पर सुद्धा मणुस्सा।।३२।।

इदियाणुवादेण अत्थि एइदिया वीइंदिया तीइदिया चउरिंदिया पंचिंदिया अणिंदिया चेदि।।३३।।

एइदिया दुविहा, बादरा सुहुमा। बादरा दुविहा, पज्जत्ता अपज्जत्ता। सुहुमा दुविहा, पज्जत्ता अपज्जत्ता।।३४।।

बीइदिया दुविहा-पज्जत्ता अपज्जत्ता। तीइंदिया दुविहा-पज्जत्ताअपज्जत्ता। चउरिंदिया दुविहा-पज्जत्ता अपज्जत्ता। पचिंदिया दुविहा-सण्णी असण्णी। सण्णी दुविहा-पज्जत्ता अपज्जत्ता। असण्णी दुविहा-पज्जत्ता अपज्जत्ता चेदि।।३५।।

एइदिया बीइंदिया तीइंदिया चउरिंदिया असण्णिपंचिंदिया एक्कम्मि चेव मिच्छाइट्ठि-ट्ठाणे।।३६।।

पंचिदिया असण्णिपंचिदिय-प्पहुडि जाव अजोगिकेवलि त्ति।।३७।।

तेण परमणिंदिया इदि।।३८।।

कायाणुवादेण अत्थि पुढविकाइया आउकाइया तेउकाइया वाउकाइया वणप्फइकाइया तसकाइया अकाइया चेदि।।३६।।

पुढविकाइया दुविहा-बादरा सुहुमा। बादरा दुविहा-पज्जत्ता अपज्जत्ता। सुहुमा दुविहा-पज्जत्ता अपज्जत्ता। आउकाइया दुविहा-बादरा सुहुमा। बादरा दुविहा-पज्जत्ता अपज्जत्ता। सुहुमा दुविहा-पज्जत्ता अपज्जत्ता। तेउकाइया

दुविहा-बादरा सुहुमा। बादरा दुविहा-पज्जत्ता अपज्जत्ता। सुहुमा दुविहा-पज्जत्ता अपज्जत्ता। वाउकाइया दुविहा-बादरा सुहुमा। बादरा दुविहा-पज्जत्ता अपज्जत्ता। सुहुमा दुविहा-पज्जत्ता अपज्जत्ता चेदि।।४०।।

वणप्फइकाइया दुविहा-पत्तेयसरीरा साधारणसरीरा। पत्तेय-सरीरा दुविहा पज्जत्ता अपज्जत्ता। साधारणसरीरा दुविहा-बादरा सुहुमा। बादरा दुविहा-पज्जत्ता अपज्जत्ता। सुहुमा दुविहा पज्जत्ता अपज्जत्ता चेदि।।४१।।

तसकाइया दुविहा-पज्जत्ता अपज्जत्ता।।४२।।

पुढविकाइया आउकाइया तेउकाइया वाउकाइया वणप्फइकाइया एक्कम्मि चेय मिच्छाइट्ठि-ट्ठाणे।।४३।।

तसकाइया बीइंदिय-प्पहुडि जाव अजोगिकेवलि त्ति।।४४।।

बादरकाइया बादरेइंदिय प्पहुडि जाव अजोगिकेवलि त्ति।।४५।।

तेण परमकाइया चेदि।।४६।।

जोगाणुवादेण अत्थि मणजोगी वचिजोगी कायजोगी चेदि।।४७।।

अजोगी चेदि।।४८।।

मणजोगो चउव्विहो-सच्चमणजोगो मोसमणजोगो सच्चमोसमणजोगो असच्चमोसमणजोगो।।४९।।

मणजोगो सच्चमणजोगो असच्चमोसमणजोगो सण्णिमिच्छाइट्ठि-प्पहुडि जाव सजोगिकेवलि त्ति।।५०।।

मोसमणजोगो सच्चमोसमणजोगो सण्णिमिच्छाइट्ठि-प्पहुडि जाव खीण-कसाय-वीयराय-छदुमत्था त्ति।।५१।।

वचिजोगो चउव्विहो सच्चवचिजोगो मोसवचिजोगो सच्चमोसवचिजोगो असच्चमोसवचिजोगो चेदि।।५२।।

वचिजोगो असच्चमोसवचिजोगो बीइंदिय-प्पहुडि जाव सजोगिकेवलि त्ति।।५३।।

सच्चवचिजोगो सण्णिमिच्छाइट्ठि-प्पहुडि जाव सजोगिकेवलि त्ति।।५४।।

मोसवचिजोगो सच्चमोसवचिजोगो सण्णिमिच्छाइट्ठि-प्पहुडि जाव खीण-कसाय-वीयराय-छदुमत्था त्ति।।५५।।

कायजोगो सत्तविहो-ओरालियकायजोगो ओरालियमिस्सकायजोगो वेउव्वियकायजोगो वेउव्वियमिस्सकायजोगो आहारकायजोगो आहारमिस्सकायजोगो कम्मइयकायजोगो चेदि।।५६।।

ओरालियकायजोगो ओरालियमिस्सकायजोगो तिरिक्ख-मणु-स्साण।।५७।।

वेउव्वियकायजोगो वेउव्वियमिस्सकायजोगो देवणेरइयाणं।।५८।।

आहारकायजोगो आहारमिस्सकायजोगो सजदाणमिड्ढिपत्ताणं।।५६।।

कम्मइयकायजोगो विग्गहगइ-समावण्णाण केवलीण वा समुग्घाद-गदाणं।।६०।।

कायजोगो ओरालियकायजोगो ओरालियमिस्सकायजोगो एइदिय-प्पहुडि जाव सजोगिकेवलि त्ति।।६१।।

वेउव्वियकायजोगो वेउव्वियमिस्सकायजोगो सण्णिमिच्छाइट्ठि-प्पहुडि जाव असजदसम्माइट्ठि त्ति।।६२।।

आहारकायजोगो आहारमिस्सकायजोगो एक्कम्हि चेव पमत्तसजद-ट्ठाणे।।६३।।

कम्मइयकायजोगो एइदिय-प्पहुडि जाव सजोगिकेवलि त्ति।।६४।।

मणजोगो वचिजोगो कायजोगो सण्णिमिच्छाइट्ठि-प्पहुडि जाव सजोगिकेवलि त्ति।।६५।।

वचिजोगो कायजोगो बीइदिय-प्पहुडि जाव असण्णिपचिदिया त्ति।।६६।।

कायजोगो एइदियाण ।।६७।।

मणजोगो वचिजोगो पज्जत्ताण अत्थि, अपज्जत्ताणं णत्थि।।६८।।

कायजोगो पज्जत्ताण वि अत्थि, अपज्जत्ताण वि अत्थि।।६६।।

छ पज्जत्तीओ, छ अपज्जत्तीओ।।७०।।

सण्णिमिच्छाइट्ठि-प्पहुडि जाव असंजदसम्माइट्ठि त्ति।।७१।।

पच पज्जत्तीओ पच अपज्जत्तीओ।।७२।।

बीइदिय-प्पहुडि जाव असण्णिपचिदिया त्ति।।७३।।

चत्तारि पज्जत्तीओ चत्तारि अपज्जत्तीओ।।७४।।

एइदियाण।।७५।।

ओरालियकायजोगो पज्जत्ताण ओरालियमिस्सकायजोगो अपज्जत्ताण।।७६।।

वेउव्विकायजोगो पज्जत्ताण वेउव्वियमिस्सकायजोगो अपज्जत्ताण।।७७।।

आहारकायजोगो पज्जत्ताण आहारमिस्सकायजोगो अपज्जत्ताणं।।७८।।

णेरइया मिच्छाइट्ठि-असंजदसम्माइट्ठीट्ठाणे सिया पज्जत्ता सिया अपज्जत्ता।।७६।।

सासणसम्माइट्ठि-सम्मामिच्छाइट्ठि-ट्ठाणे णियमा पज्जत्ता।।८०।।

एव पढमाए पुढवीए णेरइया।।८१।।

विदियादि जाव सत्तमाए पुढवीए णेरइया मिच्छाइट्ठिट्ठाणे सिया पज्जत्ता सिया अपज्जत्ता।।८२।।

सासणसम्माइट्ठि-सम्मामिच्छाइट्ठि-असंजदसम्माइट्ठिट्ठाणे णियमा पज्जत्ता।।८३।।

तिरिक्खा मिच्छाइट्ठि-सासणसम्माइट्ठि-असजदसम्माइट्ठिट्ठाणे सिया पज्जत्ता, सिया अपज्जत्ता।।८४।।

सम्मामिच्छाइट्ठि-सजदासजद-ट्ठाणे णियमा पज्जत्ता।।८५।।

एवं पंचिंदिय-तिरिक्खा पचिदिय-तिरिक्ख-पज्जत्ता।।८६।।

पचिदिय-तिरिक्ख-जोणिणीसु मिच्छाइट्ठि-सासणसम्माइट्ठिट्ठाणे सिया पज्जत्तियाओ सिया अपज्जत्तियाओ।।८७।।

सम्मामिच्छाइट्ठि-असजदसम्माइट्ठि-सजदासजद-ट्ठिणे णियमा पज्जत्तियाओ।।८८।।

मणुस्सा मिच्छाइट्ठि-सासणसम्माइट्ठि-असजदसम्माइट्ठि-ट्ठाणे सिया पज्जत्ता सिया अपज्जत्ता।।८६।।

सम्मामिच्छाइट्ठि-सजदासंजद-संजदट्ठाणे णियमा पज्जत्ता।।६०।।

एव मणुस्स-पज्जत्ता।।६१।।

मणुसिणीसु मिच्छाइट्ठि-सासणसम्माइट्ठि-ट्ठाणे सिया पज्जत्तियाओ सिया अपज्जत्तियाओ।।६२।।

सम्मामिच्छाइट्ठि-असंजदसम्माइट्ठि-सजदासजद-सजद-ट्ठाणे णियमा पज्जत्तियाओ।।६३।।

देवा मिच्छाइट्ठि-सासणसम्माइट्ठि असंजदसम्माइट्ठि-ट्ठाणे सिया पज्जत्ता सिया अपज्जत्ता।।६४।।

सम्मामिच्छाइट्ठि-ट्ठाणे णियमा पज्जत्ता।।६५।।

भवणवासिय-वाणवेतर-जोइसिय-देवा देवीओ सोधम्मीसाणकप्पवासिय-देवीओ च मिच्छाइट्ठि-सासणसम्माइट्ठि-ट्ठाणे सिया पज्जत्ता सिया अपज्जत्ता, सिया पज्जत्तियाओ सिया अपज्जत्तियाओ।।६६।।

सम्मामिच्छाइट्ठि-असजदसम्माइट्ठिट्ठाणे णियमा पज्जत्ता णियमा पज्जत्तियाओ।।६७।।

सोधम्मीसाण-प्पहुडि जाव उवरिम-उवरिम-गेवज्ज ति विमाणवासिय-देवेसु मिच्छाइट्ठि-सासणसम्माइट्ठि-असजदसम्माइट्ठिट्ठाणे सिया पज्जत्ता सिया अपज्जता।।६८।।

सम्मामिच्छाइट्ठि-ट्ठाणे णियमा पज्जत्ता।।६६।।

अणुदिस-अणुत्तर-विजय-वइजयत-जयंतावराजितसव्वट्ठ-सिद्धिविमाणवासिय-देवा असंजदसम्माइट्ठि-ट्ठाणे सिया पज्जत्ता सिया अपज्जत्ता।।१००।।

वेदाणुवादेण अत्थि इत्थिवेदा पुरिसवेदा णवुंसयवेदा अवगदवेदा चेदि।।१०१।।

इत्थिवेदा पुरिसवेदा असण्णिमिच्छाइट्ठि-प्पहुडि जाव अणियट्टि त्ति।।१०२।।

णवुंसयवेदा एइंदिय-प्पहुडि जाव अणियट्टि त्ति।।१०३।।

तेण परमवगवेदा चेदि।।१०४।।

णेरइया चदुसु ट्ठाणेसु सुद्धा णवुंसयवेदा।।१०५।।

तिरिक्खा सुद्धा णवुसगवेदा एइदिय-प्पहुडि जाव चउरिंदिया त्ति।।१०६।।

तिरिक्खा तिवेदा असण्णिपचिदिय-प्पहुडि जाव सजदासजदा त्ति।।१०७।।

मणुस्सा तिवेदा मिच्छाइट्ठि-प्पहुडि जाव अणियट्टि त्ति।।१०८।।

तेण परमवगदवेदा चेदि।।१०६।।

देवा चदुसु ट्ठाणेसु दुवेदा-इत्थिवेदा पुरिसवेदा।।११०।।

कसायाणुवादेण अत्थि कोधकसाई माणकसाई मायाकसाई लोभकसाई अकसाई चेदि।।१११।।

कोधकसाई माणकसाई मायाकसाई एइंदिय-प्पहुडि जाव अणियट्टि त्ति।।११२।।

लोभकसाई एइदिय-प्पहुडि जाव सुहुम-सापराइय-सुद्धि-सजदा त्ति।।११३।।

अकसाई चदुसु ट्ठाणेसु अत्थि उवसतकसाय-वीयराय-छदु-मत्था खीणकसाय-वीयराय-छदुमत्था सजोगिकेवली अजोगिकेवलि त्ति।।११४।।

णाणाणुवादेण अत्थि मदि-अण्णाणी सुद-अण्णाणी विभंगणाणी आभिणिबोहियणाणी सुदणाणी ओहिणाणी मणपज्जवणाणी केवलणाणी चेदि।।११५।।

मदि-अण्णाणी सुद-अण्णाणी एइंदिय-प्पहुडि जाव सासण-सम्माइट्ठि त्ति।।११६।।

विभगणाणं सण्णि-मिच्छाइट्ठीणं वा सासणसम्माइट्ठीण वा।।११७।।

पज्जत्ताणं अत्थि, अपज्जत्ताणं णत्थि।।११८।।

सम्मामिच्छाइट्ठि-ट्ठाणे तिण्णि वि णाणाणि अण्णाणेण मिस्साणि। आभिणिबोहियणाण मदि-अण्णाणेण मिस्सयं सुदणाण सुद-अण्णाणेण मिस्सय ओहिणाणं विभंगणाणेण मिस्सयं। तिण्णि वि णाणाणि अण्णाणेण मिस्साणि वा इदि।।११६।।

आभिणिबोहियणाणं सुदणाणं ओहिणाणमसजदसम्माइट्ठि-प्पहुडि जाव खीणकसाय-वीदराग-छदुमत्था त्ति।।१२०।।

मणपज्जवणाणी पमत्तसजद-प्पहुडि जाव खीणकसाय-वीदराग-छदुमत्था त्ति।।१२१।।

केवलणाणी तिसु ट्ठाणेसु सजोगिकेवली अजोगिकेवली सिद्धा चेदि।।१२२।।

सजमाणुवादेण अत्थि सजदा सामाइय-छेदोवट्ठावण-सुद्धि-सजदा परिहार-सुद्धि-सजदा सुहुम-सापराइय-सुद्धि-सजदा जहाक्खाद-विहार-सुद्धि-सजदा सजदासजदा असजदा चेदि।।१२३।।

सजदा पमत्तसजद-प्पहुडि जाव अजोगिकेवलि त्ति।।१२४।।

सामाइय-च्छेदोवट्ठावण-सुद्धि-सजदा पमत्तसजद-प्पहुडि जाव अणियट्टि त्ति।।१२५।।

परिहार-सुद्धि-सजदा दोसु ट्ठाणेसु पमत्तसजद-ट्ठाणे अप्पमत्त-सजद-ट्ठाणे।।१२६।।

सुहुम-सापराइय-सुद्धि-सजदा एक्कम्मि चेव सुहुम-सापराइय-सुद्धि-सजद-ट्ठाणे।।१२७।।

जहाक्खाद-विहार-सुद्धि-सजदा चदुसु ट्ठाणेसु उवसत-कसाय-वीयराय-छदुमत्था खीण-कसाय-वीयराय-छदुमत्था सजोगिकेवली अजोगिकेवलि त्ति।।१२८।।

सजदासजदा एक्कम्मि चेय सजदासजद-ट्ठाणे।।१२६।।

असजदा एइदिय-प्पहुडि जाव असजदम्माइट्ठि त्ति।।१३०।।

दसणाणुवादेण अत्थि चक्खुदसणी अचक्खुदसणी ओधिदसणी केवलदसणी चेदि।।१३१।।

चक्खु-दसणी चउरिंदिय-प्पहुडि जाव खीण-कसाय-वीयराय-छदुमत्था त्ति।।१३२।।

अचक्खु-दसणी एइदिय-प्पहुडि जाव खीण-कसाय-वीयराय-छदुमत्था त्ति।।१३३।।

ओधि-दसणी-असजदसम्माइट्ठि-प्पहुडि जाव खीण-कसाय-वीयराय-छदुमत्था त्ति।।१३४।।

केवलदसणी तिसु ट्ठाणेसु सजोगिकेवली अजोगिकेवली सिद्धा चेदि।।१३५।।

लेस्साणुवादेण अत्थि किण्हलेस्सिया णीललेस्सिया काउलेस्सिया तेउलेस्सिया पम्मलेस्सिया सुक्कलेस्सिया अलेस्सिया चेदि।।१३६।।

किण्हलेस्सिया णीललेस्सिया काउलेस्सिया एइदिय-प्पहुडि जाव असजद-सम्माइट्ठि त्ति।।१३७।।

तेउलेस्सिया पम्मलेस्सिया सण्णि-मिच्छाइट्ठि-प्पहुडि जाव अप्पमत्तसजदा त्ति।।१३८।।

सुक्कलेस्सिया सण्णि-मिच्छाइट्ठि-प्पहुडि जाव सजोगिकेवलि-त्ति।।१३६।।

तेण परमलेस्सिया।।१४०।।

भवियाणुवादेण अत्थि भवसिद्धिया अभवसिद्धिया।।१४१।।

भवसिद्धिया एइंदिय-प्पहुडि जाव अजोगिकेवलि त्ति।।१४२।।

अभवसिद्धिया एइदिय-प्पहुडि जाव सण्णि-मिच्छाइट्ठि ति।।१४३।।

सम्मत्ताणुवादेण अत्थि सम्माइट्ठी खइयसम्माइट्ठ वेदगसम्माइट्ठी उवसमसम्माइट्ठी सासण सम्माइट्ठी सम्मामिच्छाइट्ठी मिच्छाइट्ठी चेदि।।१४४।।

सम्माइट्ठी खइयसम्माइट्ठी असंजदसम्माइट्ठि-प्पहुडि जाव अजोगिकेवलि त्ति।।१४५।।

वेदगसम्माइट्ठी असजदसम्माइट्ठि-प्पहुडि जाव अप्पमत्त-सजदा त्ति।।१४६।।

उवसमसम्माइट्ठी असजदसम्माइट्ठि-प्पहुडि जाव उवसत-कसाय-वीयराय-छदुमत्था त्ति।।१४७।।

सासणसम्माइट्ठी एक्कम्मि चेय सासणसम्माइट्ठि-ट्ठाणे।।१४८।।

सम्मामिच्छाइट्ठी एक्कम्मि चेय सम्मामिच्छाइट्ठिट्ठाणे।।१४६।।

मिच्छाइट्ठी एइदिय-प्पहुडि जाव सण्णि-मिच्छाइट्ठि त्ति।।१५०।।

णेरइया अत्थि मिच्छाइट्ठी सासण-सम्माइट्ठी सम्मामिच्छा-इट्ठी असजदसम्माइट्ठि त्ति।।१५१।।

एव जाव सत्तसु पुढवीसु।।१५२।।

णेरइया असजदसम्माइट्ठि-ट्ठाणे अत्थि खइयासम्माइट्ठी वेदग-सम्माइट्ठी उवसमसम्माइट्ठी चेदि।।१५३।।

एवं पढमाए पुढवीए णेरइआ।।१५४।।

विदियादि जाव सत्तमाए पुढवीए णेरइया असजदसम्माइट्ठि-ट्ठाणे खइयसम्माइट्ठी णत्थि, अवसेसा अत्थि।।१५५।।

तिरिक्खा अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असजदसम्माइट्ठी सजदासजदा त्ति।।१५६।।

एव जाव सव्व-दीव-समुद्देसु।।१५७।।

तिरिक्खा असजदसम्माइट्ठि-ट्ठाणे अत्थि खइयसम्माइट्ठि वेदग-सम्माइट्ठी उवसमसम्माइट्ठी।।१५८।।

तिरिक्खा सजदासजद-ट्ठाणे खइयसम्माइट्ठी णत्थि अवसेसा अत्थि।।१५६।।

एव पचिदिय-तिरिक्खा पंचिंदिय-तिरिक्ख-पज्जत्ता।।१६०।।

पचिंदिय-तिरिक्ख-जोणिणीसु असंजदसम्माइट्ठि-सजदासंजद-ट्ठाणे खइयसम्माइट्ठी णत्थि, अवसेसा अत्थि।।१६१।।

मणुसा अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असंजदसम्माइट्ठी सजदासजदा संजदा त्ति।।१६२।।

एवमड्ढाइज्ज-दीव-समुद्देसु।।१६३।।

मणुसा असंजदसम्माइट्ठि-सजदासंजद-सजद-ट्ठाणे अत्थि खइयसम्माइट्ठी वेदयसम्माइट्ठी उवसमसम्माइट्ठी।।१६४।।

एव मणुसपज्जत्त-मणुसिणीसु।।१६५।।

देवा अत्थि मिच्छाइट्ठी सासणसम्माइट्ठी सम्मामिच्छाइट्ठी असजदसम्माइट्ठि त्ति।।१६६।।

ऐव जाव उवरिम-गेवेज्ज-विमाण-वासिय-देवा त्ति।।१६७।।

देवा असजदसम्माइट्ठि-ट्ठाणे अत्थि खइयसम्माइट्ठी वेदय-सम्माइट्ठी उवसमसम्माइट्ठि त्ति।।१६८।।

भवणवासिय-वाणवेतर-जोइसिय देवा देवीओ च
सोधम्मीसाण-कप्पवासिय-देवीओ च असजदसम्माइट्ठि-ट्ठाणे खइयसम्माइट्ठी णत्थि अवसेसा अत्थि अवसेसियाओ अत्थि।।१६६।।

सोधम्मीसाण-प्पहुडि जाव उवरिम-उवरिम-गेवज्ज-विमाण-वासिय-देवा असजदसम्माइट्ठि-ट्ठाणे अत्थि खइयसम्माइट्ठी वेदग-सम्माइट्ठी उवसमसम्माइट्ठी।।१७०।।

अणुदिस-अणुत्तर-विजय-वइजयत-जयतावराजिद-सवट्ठ-सिद्धिविमाण-वासिय-देवा असजदसम्माइट्ठि-ट्ठाणे अत्थि खइय-सम्माइट्ठी वेदगसम्माइट्ठी उवसमसम्माइट्ठी।।१७१।।

सण्णियाणुवादेण अत्थि सण्णी असण्णी।।१७२।।

सण्णी मिच्छाइट्ठि-प्पहुडि जाव खीणकसाय-वीयराय-छदुमत्था त्ति।।१७३।।

असण्णी एइदिय-प्पहुडि जाव असण्णि-पचिदिया त्ति।।१७४।।

आहाराणुवादेण अत्थि आहारा अणाहारा।।१७५।।

आहारा एइदिय-प्पहुडि जाव सजोगिकेवलि त्ति।।१७६।।

अणाहारा चदुसु ट्ठाणेसु विग्गहगइ-समावण्णाण केवलीण वा समुग्घाद-गदाण अजोगिकेवली सिद्धा चेदि।।१७७।।

ṢATKHANDĀGAMA

(Six-volume Canon)

by

Ācārya Shri Puṣpadanta and Bhūtabali

DHAVALĀ

Commentary

by

Ācārya Shri Vīrsena

1. JĪVASTHĀNA

(States of Jīva)

Siddha - maṇanta - maṇindiya -
maṇuvama - mappattha - sokkha – Maṇavajjam.
Kevala - pahoha - nijjiya -
duṇṇaya - timiram Jiṇam ṇamah. 1.

Siddha-mananta - manindriya –
manupama - ātmastha - sukham – anavadyam
Kevala - prabhaugha - nirjita –
durnaya - timiram Jinam namah 1

I bow to the *Jina* (victor), who has attained salvation, has infiniteness (of knowledge, conation, bliss, and energy), is sense-imperceptible, is incomparable in the world, is blessed with spiritual bliss, is free from all types of passions like anger, greed and lust, and has vanquished the darkness of all perverse standpoints by his light of omniscience

Bāraha - anga - ggijjhā,
viyaliya - mala - mūdha – dansaṇuttilayā.
Viviha - vara - caraṇa - bhūsā,
pasiyau suyadevayā suiram. 2.

Bāraha - anga - grāhyāh, vigalita - mala - mūdha – darśanottilakāh
Vividha - vara - carana - bhūṣā, prasīdatu shruta devatā suciram 2

The deity of *shruta* (scriptures), which has a body composed of twelve limbs (*Angas*), is devoid of all types of defects and idiocies, is adorned with the distinguishing mark of right faith, and is ornamented with various types of best conduct, be pleased with me for all times

Sayala - gaṇa – pauma - raviṇo
vivihiddhi - virāiyā vi nissangā.
Nīrāyā vi kurāyā
gaṇahara - devā pasīyantu. 3.

Sakal - gana-padma-ravayah, vividha-riddhi-virājitāh vi-nissangāh
Nīrāgāh api-kurāgāh, ganadhar-devāh prasīdantu 3

The honourable *Ganadharas*, the chief disciples of the *Tīrthankaras*, who are like the sun for the flower-like four-fold order of the followers, are free of worldly fetters of internal and external possessions despite acquirement of many kinds of prodigies of strength and intelligence, and are devoid of attachments despite their being well-wishers of the world, be pleased with me

Pasiyau mahu Dharaseno
para - vāi - gayouha - dāna - vara – sīho.
Siddhantāmia - sāyara - taranga -
sanghāya - dhoya – mano. 4.

Prasīdatu mahyam Dharaseno, puravādi-gajaugha-dāna-vara-sinho
Siddhāntāmrta-sāgara-taranga-sanghāta-dhauta-manah 4

Ācārya Dharsena (who imparted the traditional knowledge to *Ācārya Puspadanta* and *Bhūtabali*), who is like the supreme lion capable of conquering the arrogant elephant-like group of heretics, has cleansed

their minds and intellect by the waves produced in the ocean of the nectar of (*Jain*) principles, be pleased with me

Paṇamāmi Pupphdantam dukayantam
dunnayāndhayāra - ravim.
Bhagga - siv - magga - kantayamisi -
samii - vaim sayā dantam. 5.

Pranamāmi Puspadantam duskratāntam durnayāndhakāra-ravim
Bhagna- siva- mārga - kantakam risi-samiti - patim sadā - dāntam 5

I bow to *Ācārya Puspadanta* (one of the senior authors of this volume), whose teachings can root out the demerits or miseries of the common man His teachings are like the sun, which destroy the darkness of false standpoints He has swept all the thorns (like false knowledge and *karma* etc) from the path of complete and final emancipation of soul He is the leader (master) of group of sages He has subjugated his senses forever

Panamaha kaya - bhūya - balim,
bhūyabalim kesa - vāsa - paribhūya - balim.
Vinihiya - vammah - pasaram
vaddhāviya - vimla - nāna bammaha – pasaram 6.

Pranamāmi krta-bhūta-balim, Bhūtabalim-kesha-pā sa-paribhūtabalim
Vinihata-manmatha-prasaram, vardhita - vimala - jnāna-brahamacarya-prasaram 6

I bow to *Ācārya Bhūtabali*, who is worshipped by all peripatetic beings (specially *Bhūtas*) He has conquered the ills of the body (like old age, disease etc) by his ascetic - like ringlets of hairs He has destroyed the reach of god of love (*Kāmadeva*) He has expanded the sphere of celibacy by his purified knowledge

Mangala - nimitta - heū parimāṇam ṇāma taha ya kattāram
Vāgariya chappi pacchā vakkhānau sattha – māirio .1.

Mangala-nimitta - hetavah, parimānam nāma, tathā ca kartāram
Vyākritya sadapi pashcāt, vyākhyāyet shāstram Ācāryah 1

There are six points, which must be described before composing a scriptural treatise

(i) First, the scholarly *Ācārya* should offer a benedictory prologue or auspicity (*Mangala*)

(ii) It should be followed by the instrumental cause (*Nimitta*) for composing the treatise (This may involve some external or internal motivations)

(iii) The objective or the purpose of composition, then, should be mentioned (It may be spiritual uplifting, salvation, or, worldly betterment)

(iv) The author, then, must state the size of the treatise in terms of number of words, syllables, verses, *gāthās* etc (*Parimāna*)

(v) The name of the treatise should also be mentioned (*Nāma*)

(vi) Lastly, the *Ācārya* should mention the (primary, secondary and, tertiary) authorship (*kartā*) of the treatise

(The teacher-taught description of the author should also be mentioned for historical record *Yativrasava* (in *Triloka Prajnapti*), *Jayasena* (in *Pancāstikāya* commentary) and *Āsādhara* (in *Anagāra Dharmāmrta*) have also mentioned these six points)

The author is aware of this scholarly tradition Moreover, *Ācārya Puṣpadanta* feels that the pursuance of the tradition and practice of earlier scholars leads to the three jewels of right faith, knowledge and conduct He, therefore, composed the following aphorism of auspicity to describe all the six points as above

ṆAMO ARIHANTĀṆAM
ṆAMO SIDHĀṆAM
ṆAMO ĀIRIYĀṆAM
ṆAMO UVAJJĀYĀṆAM
ṆAMO LOYE SAVVA-SĀHŪṆAM //1 // IDI /

Enunciation of Existence: Auspicity

Namah Arihantebhyah, Namah Siddhebhyah, Namah Ācāryebhyah,
Namah Upādhyāyebhyah, Namah loke sarva - Sādhubhyah //1 //iti /

I bow to the *Arihantas* (who have overcome the inner enemies like attachment and delusion (*moha-ari*), have destroyed all types of veils or obstructions to knowledge and conation (*Raja-hara*), and have become omniscient, have annihilated all obstructions of *karmas*, and receive highest regards from all the living beings(*Jīva)*)

I bow to the *Siddhas* (the salvated or liberated ones) I bow to the *Ācāryas* (Masters, Ministers, Chiefs of four-fold *Jina*-order, or, Pontiffs) I bow to the *Upādhyāyās* (Preceptors) I bow to all the *Sādhus* (Sages, Saints, or, Hermits) in the universe

Q How this benedictory aphorism describes all the six points for composition involving benediction, cause, objective, size, name and author with proper logic and purpose?

A This benedictory aphorism contains all the six points because it is a part-mentioning (*Deshāmarshaka Sūtra*) aphorism like the "Palm tree" aphorism, which (in the chapter of *'Kalpyā-kalpya'* in *Kalpa-Sūtra*) implies all the trees and plants Thus, a part mention indicates the whole group

Out of the six points as above, the benedictory prologue (*Mangala*) is first described under six headings

> (i) Verbal root (*Sanskrta - Dhātu*), (ii) Positing or installation (*Niksepa*), (iii) Standpoints (*Naya*), (iv) Synonimity (*Ekārtha*), (v) Etymology or derivation (*Nirukti*), and (vi) Disquisitional enquiry (*Anu-yoga*)

The knowledge of the verbal roots like *"Bhū"* (to be) etc is important, as these are the bases of all the words representing the states of matter Accordingly, the word *"Mangala"* (auspicity or benedictory) is derived from the root *"Magi"* (*Mangi*) with a suffix *"Alac"* (as per *Uṇādi* section of *Pāṇini*)

Q What is the purpose of describing the verbal roots?

A A person cannot understand the meaning of words until he knows their grammatical roots and etymology It is said in grammatical treatises like *"Shāktāyana - nyāsa"* of *Prabhācandra*, *"Siddha Hema-Vyākaraṇa"* and others·

"The words make a syllable (*Pada*) or sentence, the sentences qualify for proper meanings, the meanings lead to the knowledge of the reals and realities, and this leads to the highest spiritual or worldly achievements"

The Positing (*Nikṣepa*) is a factor, which leads to definiteness about an object of knowledge It also has six varieties

> (i) Name (*Nāma*), (ii) Representation (*Sthāpanā*), (iii) Substance or potential (*Dravya*), (iv) Space (*Kṣetra*), (v) Time (*Kāla*), and (vi) Mode (*Bhāva*)

The word *"Mangala"* may be suffixed to the various categories Thus, positing also gives us six types of auspicity like *Namal*, Representational, Substantive, Spatial, Temporal and Modal *Mangala* (They are also described in many texts like TP etc)

The textual verse 3 (also found in *Jayadhavalā* in a similar form) states that a pronounced meaningful syllable or sentence (*artha-pada*), when posited properly, leads to the correct meaning of words and realities The method by which correct meaning of words could be learnt is known as *"Naya"* or standpoint

This quotation calls forth the process of standpoints after the step of positing

Q What is meant by the term "Standpoint" (*Naya*)?

A The definition and details of Standpoints are given in the verses 4-8 of the text, also found in ST (*Sanmati Tarka*, v.3, 4, 5&11) and other treatises. Standpoint is a device, which carries (root - *ni* - to carry) us or helps us to learn that substances are changeable through permanence. It enables us to learn about the substances

through their many qualities and modes and their evolution in space and time

There are two types of standpoint: (a) one dealing with general aspects (Substantive or *Dravyārthika naya*), and (b) the other dealing with changing modes or phases (Modal or *Paryāyārth.'ka naya*) The generality-based *naya* is defined as the one, which explains the original sermons of the omniscient in their collective and basic form. The *naya* based on phases explains them with reference to specific, modal or differential forms All types of standpoint belong to these two categories only

The nature of substantive standpoint is called pure, as it is the subject of a collective approach The practice of defining words and determining their meanings with respect to particularity is known as empirical (*Vyavahāra*) standpoint (This is the impure form of substantive standpoint) It successively follows the collective approach with reference to different aspects

The basic foundation of modal standpoint is said to be the discontinuity or breaking of straight-thread (*rjusūtra)* standpoint (which is limited to the present time only) The other forms of standpoint like verbal (*Shabda*), conventional (*Samabhirūdha*), or actual (*Evambhūta*), are nothing but classifications or sub-classifications of this standpoint However, their subject matter is progressively finer.

As a rule, the objects are created and destroyed with respect to modal standpoint. However, the objects are always uncreated and non-destructible with respect to substantive standpoint (Substantively, they are eternal)

There are seven standpoints They are (i) pantoscopic or figurative (*Naigama*), (ii) collective (*Sangraha*), (iii) empirical (*Vyavahāra*), (iv) straight-thread (*rju-sūtra*), (v) verbalistic (*Shabda*), (vi) etymological or conventional (*Samavhirūdha*), and (vii) actualistic (*Evambhūta*). The first three standpoints can be posited by all the six positings, as they have vertical, particularized (*tad-bhava*) as well as oblique (generalized, *sādrshya*) similarities.

Q. How is it possible to represent the modal positing under substantive standpoint? (The modal positing represents only the present mode while the substantive standpoint represents the eternal general properties).

A The modal state is defined as the current mode of a substance Thus, any substance must be in a mode in the present The actual substantivity continues through various modes from the beginning to the end. Thus, the modal positing is always involved in the substantive standpoint.

Similarly, the purely substantive collective standpoint also involves the modal positing as the modes form a part of the eternal substantivity (These statements have been made with respect to prominence of substantivity and non-prominence of modality)

The verse (*Sanmati Tarka*, verse 1 6) states that the positings of name, representation and substance are the positings belonging to the substantive standpoint The modal positings, however, represent the modal standpoint This is the ultimate truth

Q How this statement of ST does not contradict the inclusion of the modal positing in the substantive or collective standpoint as above?

A This is not so The author of ST has taken the mode as self-differentia of momentary modes. (Thus, the statement is with respect to the modal standpoint rather than the substantive standpoint)

The straight-thread standpoint involves all the positings except the representational one, as there is no oblique (general) similarity in it while it is the characteristic of the representational positing

Q The straight-thread standpoint has a modal character How could there be substantive positing for it?

A The straight-thread standpoint has a modal character, which consists of the present modes, and the substantivity is nothing but

infinite-moded reality This standpoint, thus, also deals with a specific or present-moded substance

Similarly, there is no absence of namal positing in this standpoint as one gets the definite meaning of an object as soon as the word is spoken and received

The verbal, etymological and actualistic standpoints are based on words They have only two positings - namal and modal These are the only possible positings for these three standpoints The words indicate not only the objects but also their current modes

Q Why a description of standpoints is given here?

A It is indicated in TP (verse 1 82) and VB (verse 2764 - verses 10-11 of the text) that things appear to be sometimes inconsistent despite being consistent, and sometimes consistent despite being inconsistent to a person who does not investigate an object through proper and valid instruments of cognition (*pramāṇās*), standpoints, and positings The scholars point out that the right knowledge is called valid cognition The device to differentiate and learn about the objects is called positing The intention of the knower is termed as standpoint One must learn and decide about the objects through these three devices Hence, the standpoint must be described

Now, the meaning of the positing will be described with respect to auspicity

The namal auspicity (*Nāma-mangala*) is the process of giving a benedictory name like Auspicity irrespective of the various causes It depends only on the intention of the speaker rather than anything else.

There are four types of causes - (i) class, (ii) substance, (iii) quality, and (iv) action A class is defined as a generality due to vertical or oblique similarities (These are eternal properties irrespective of the modal changes of the system) Human-ness and cow-ness are two examples of classes

There are two types of substances· (i) combinatory (*Sanyoga*) and (ii) intrinsic or inherent (*Samavāya*) A combinatory substance is produced by mixing, conjunction, or, joining, of two or more independently existing substances The intrinsic or non-combinatory substance is inseparably connected with the substance.

The quality is defined as that property of substance which may be mutually opposed or non-opposed with respect to modes etc (The word opposed here should be taken to mean as different. Thus, the quality is sometimes different from the subject or non-different from it with respect to changeability or permanence).

The action is defined as the motion or vibration (subtle or gross) in the substance.

The class-based names are exemplified by cow, men, earthen-pot, cloth, column, and bamboo-stick etc. The names of combinatory substances are exemplified by the terms like *dandi* (staff-bearer), *chatrī* (umbrella-bearer), *mauly* (crowned) etc (Here, man and substance, like the stick etc independently exist before combination). The examples of intrinsic names are *"kāṇa"* (one-eyed man), *"kubja"* (hump-backed man), *"galaganda"* (man with goiter) etc (The characteristics mentioned here are inseparable from the body of the man)

The quality-based names are *"kṛṣṇa"* (black), *"rudhira"* (red like blood) The action-based names are - *"Gāyaka"* (singer), *"nartaka"* (dancer) and the like which involve action or motion

There are no causes other than these four which lead to the tendency of naming any object

The namal auspicity is the word *"mangala"* irrespective of the meaning of the word This auspicity has an eight-fold basis. (i) single *Jīva*, (ii) many *Jīvas*, (iii) single *Ajīva*, (iv) many *Ajīvas*, (v) single *Jīva* and single *Ajīva*, (vi) many *Jīvas* and single *Ajīva*, (vii) single *Jīva* and many *Ajīvas* and (viii) many *Jīvas* and many *Ajīvas*. For example, the *Jina* idol is taken as *Ajīva* and the *Jinas* or saints are taken as *Jīva* for auspicity, according to VB, 3424-26 In summary, the name of *Jinas* or saints and their idols or images are taken as auspicious in eight different ways

The representational auspicity is a process in which a known real or unreal object is represented by another object devoid of its qualities or meanings as "this is that". It has two varieties. (i) real (*sadbhāva* or *tadākāra*) and (ii) unreal (*asad-bhāva* or *a-tadākāra*) The real one is that where representation is made in terms of shape, size etc The other one is the opposite of the first It neither has proper shape nor size It may also be an object in imagination.

The real representational auspicity is the auspiciously moded image or idol of the *Jina* made by (i) drawing, painting or portraying (writing), (ii) sculpting with chisel etc., (iii) bonding by laying bricks or plastering, (iv) projecting or moulding etc , and mentally attributing a group of invocatory qualities in it.

The non-real representational auspicity is the process of mentally attributing the group of auspicious qualities of the auspiciously-moded *Jīva* in non-similar objects like pieces of chess, *cowries* (dices) and the like which do not have the shape or size of the *Jīva* as in the first case

The substantive auspicity is the object or substance, which has to attain a specific auspicious modification in future. This may also be defined as a substance irrespective of its intended mode This auspicity has two varieties (i) canonical (*Āgama*) substantivity and (ii) a-canonical (*No-āgama*) substantivity

The terms canon (*Āgama*), tenet (*Siddhānta*) and sermon (*Pravacana*) are synonymous The substance different from canon is called a-canonical The canonical substantive auspicity is a person who knows but does not practice or apply the canons describing the auspicious subject. Alternatively, it may be defined as the composition of auspicious canonical words or letters representing the auspicious meaning of the canons (These two are the external factors for knowing the auspicious meaning of the canons. Hence, they are formal only)

The a-canonical substantive auspicity has three varieties (i) the body of the knower (*Jnāyakasharīra*), (ii) knower-in-future (*Bhavya* or *Bhāvi*), and (iii) distinctive from these two (*Karma* and *quasi-Karma* body) The body-of-the knower type has three varieties. The body is the

basis to learn the auspicious canons or to attain the auspicious mode of pure knowledge Thus, the past, the present, and the future body of the knower constitute the three varieties of the first type of the a-canonical substantive auspicity

Q The present body of the knower is the basis of the auspiciously moded *Jīva* and is, thus, auspicious by transference of effect in the cause Hence, it may be proper to call the present body as substantively auspicious But how the past and the future bodies of the knower could be called auspicious as there is no auspicious mode in them?

A This is empirically proved For example, we call the past or the future person as king because of its base for the present kingly mode Similarly, the past and the future body of the knower could be called auspicious because it could be the basis for the auspiciously moded *Jīva*. The bodies are auxiliary or cooperative causes in the learning of the auspicious canons while the composition of words or letters are the instrumental causes in the process

The past body has three varieties (i) fallen (*cyuta*), (ii) befallen (*cyāvita*), and (ii) abandoned or renounced (*tyakta*). The fallen body is that which is dropped automatically on fruition and subsequent destruction of the karma of decaying life-span (like the fall of a ripe fruit from a tree) It does not involve accidental or banana-tree-fall death (*kadalighāta marana*) The befallen body is the dropped one on completion or destruction of life-span karma by accidental or banana-tree-fall death It is said in the textual verse 12 (also found in GSK, 57) that the life-span is destroyed (or death occurs) due to the following eight causes: (i) by eating poison, (ii) due to acute pain, (iii) by excessive loss of blood, (iv) by fear or terror, (v) by strike or blow of weapons or arms (vi) by mental distress, (vii) by deprivation of food, and (viii) by respiratory obstruction The death due to all these factors is known as accidental or banana-tree-fall type death This death is called untimely or premature The body left after this type of death is known as befallen body.

There are three kinds of abandoned body. (i) body left due to no-service by self or others like a dry tree (*Prāyopagamana*), (ii) body left

by means of self service only (*ingini*), and (iii) body left by renouncing food and drinks (*bhakta-pratyākhyāna*) The first method negates any service by self or others The second method involves self-service in various activities like sitting, bedding etc. The third method involves service by self or others. (All these methods involve a state of meditation and an intention of holy death)

The process of death by "food renunciation" has three varieties· minimal, medial, and maximal The minimal type of death by food renunciation lasts for an *Antarmuhūrta* (less than 48 minutes) The maximal lasts for 12 years The medial type may last in-between these two periods

Q What is the type of the abandoned body of an ascetic, who dies by voluntary respiratory choking for fear of violation of restraints undertaken by him?

A This type of body is not included in any type of the abandoned body as there can be no auspiciousness in the body left in this way

Q An ascetic is proficient in auspicious canons and follows major vows in his life How the body of such an ascetic, whether abandoned under holy or meditation-death or not, could be called inauspicious? One cannot say that the ascetic has done something improper and, hence, his body is inauspicious The body of such an ascetic has been the base for observing the three jewels and as such has attained auspiciousness Therefore, there should be no contradiction, if the same body may now be called auspicious by justice of precedence (*Bhūtapūrva nyāya*) Thus, the above type of body must be included in one of the three types It cannot be included in the category of befallen body, as in that case, the body left due deprivation of food may also have to be included in this category Where, then, this body should be included?

A The body of a person who has died of a banana-tree-fall death with or without any aspiration for life or death is known as befallen body The body of an ascetic who has died non-banana-tree-fall death with or without aspiration for life and death but without abandonment on his part is known as the fallen body The body of an ascetic who has renounced the internal and external

attachments for attaining the true nature of the self, and has died a banana-tree-fall or other type of death without aspiration for life or death or both is known as the abandoned body[1].

The a-canonical substantive knower-of-the future auspicity is the *Jīva* who will become the knower of the auspicious canons in future or will attain an auspicious mode in the future life The distinctive auspicity from both types of a-canonical substantive auspicity has two varieties. (i) *Karmic* auspicity, (ii) Quasi-*karmic* auspicity The distinctive a-canonical substantive auspicity of *karma* is the physique-making *karma* (*Nāma karma*) of ford-builder sub-species (*Tīrthankara*) bonded with the space-points of the *Jīvas* due to observance of 16 types of its causes like purity in faith etc (TS, 6 24). The ford-builder *karma* of physique making type is called auspicious as it is the associated cause of auspicity in life

The quasi-*karma* type of distinctive a-canonical substantive auspicity has two varieties (1) worldly, (ii) para-worldly There are three kinds of worldly auspicity (a) living or, animate (*sacitta*), (b) non-living (*acitta*) and (c) mixed (*mishra*) It is said in the textual verse 13 that the (i) white mustard (*siddhārthas* - known as wish-fulfillers), pot full of water, gateway fatoons, royal umbrella, white object and mirror etc are non-living auspicities, (ii) an unmarried girl or a high class horse etc are living auspicities, and (iii) the ornamented girl and the like are mixed auspicities.

The para-worldly auspicity also has three varieties (i) living, (ii) non-living and (iii) mixed one The eternal living realities of *Arhats* (Enlightened) etc are the living auspicity of para-worldly type of distinctive a-canonical substantive auspicity One should not include the Enlightened ones (*Arhats*) qualified with auspicious modes of pure knowledge (*Kevala Jnāna*) etc. in this category, only their *Jīva* reality has to be taken into account here. The omniscient enlightenment is his current modal state This is included under the modal positing Similarly, the modes of omniscience etc. will also be counted under modal positing as they represent the current mode

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[1] Pt Phool Chandra Shastri opines that the body of an ascetic, who has died due to respiratory choking, may be included in the befallen body

The non-living a-canonical auspicity is man-made or natur sacred places or temples etc. It does not include the images therein a they are included in the representational positings.

Q. How the natural images could be called representational?

A. This question is not tenable as it is possible to make an intellectu or mental representation in natural images in the form of "this i the image of *Jinas*". This representation is assumed to be the ma figure in practice It is like calling a fire-like man as "fire" i common usage. Similarly, the natural images can also b represented as in the case of man-made representation

The mixed auspicity is a combination of both-the living and th non-living auspicities of the above types

The spatial or locational auspicity refers to the places wher ascetics have practiced various postures (like sitting, etc.) during the meditation and attained invocatory qualities like subjugation of passion and senses. These are also the places wherefrom persons got initiated fc asceticism to attain salvation These are also the places where th ascetics have attained omniscience or salvation All the place associated with such auspicious activities are auspicious ones. Th locational auspicitiy can be exemplified by the places like *Ūrjayant* mountain (*Girnar* in Gujarat), *Campāpur* and *Pāvāpur* (in the prese Bihar state) etc These are the places associated with th accomplishments of the Enlightened Alternatively, the location auspicity may be the space points contained in the body varying in siz from 3 5 *Aratni* (1 *Aratni* = 1 *Hasta* = 1.5 ft) to 525 *Dhanusa* (*Dhanusa* = 4 *Hastas* = 6 ft) in length (approximately 1 6 meters to 96 meters) and pervaded with attributes like omniscience etc.

In a third or more general alternative, the spatial auspicity ma be the space points of the whole universe pervaded by the space poin of the soul spread over the whole universe during the universe-fillin extrication (*Lokapūraṇa Samudghāta*)

The temporal auspicity is the time when the ascetics atta omniscience due to destruction of the dirt of the sinful *karmas* The day

of initiation, attaining omniscience and salvation etc. are the examples of temporal auspicity The times associated with the glorification of the *Jinas* like the times of *Nandī svara* rituals (8-day*Astānhika* days) and other (10-day *Paryūsaṇa* etc) religious ceremonies are also auspicious as they remove the dirt of sins (TP-1, 24-26)

The mode is the current state of substance The modal auspicity has two varieties (i) canonical, and (ii) a-canonical The canons contain principles of morality and salvation The person, who is well-versed in these auspicious texts and is engaged in their learning in the present, is called canonical modal auspicity The a-canonical modal auspicity has two varieties (i) engaged (*upayukta*) and (ii) transformed (*tat-parinata*) A person who is reflecting upon the meaning (i e invocations etc) without canons is called engaged modal auspicity A person who is actually absorbed in the auspicious mode (like salutation to the Victors (*Jīnas*) or psychical eulogisations etc) is called transformed modal a-canonical auspicity

Q Which of the above six positings is intended here?

A The transformed form of a-canonical modal positing is intended here

Q If only the a-canonical modal auspicity is intended here, what is the use of describing other positings?

A It is said in the verse 14 (also ADS, 1 6) that when one wishes to learn about the realities completely, it should be described through all the six positings However, if one does not want to learn completely (or wants to learn in general) about an object, even then, it must be learnt through at least four positings All the positings have been described here accordingly

Q Despite this, what is the motive behind this description of positings?

A There are three types of pupils (i) ignorant (*Avyutpanna*), (ii) knower of the intended objects completely and (iii) knower of only part of the intended objects The first type does not study the meaning of the intended objects because of his ignorance The

second type either doubts the true meaning of the scripture, verses or words or takes the opposite meaning The third type also either doubts or takes the opposite meaning If an ignorant person wishes to learn about an object with reference to modal approach, all the positings are attempted to refer to derivations etc about the relevant subject to repudiate the irrelevant points If such a pupil wishes to learn about a subject with substantive approach, all the positings are utilized to describe the subject in a relevant way No positive rule can be completely established unless contrasts, dissimilarities or negative points have been considered The second and third types of pupils have doubts It is necessary to describe all types of positing to express their relevant meaning when the pupils have tendency to take the opposite meanings It is said in the textual verse 15 that the positings are meant for (a) repudiating the irrelevant subjects, (b) describing the relevant subjects, (c) removing doubts and (d) deciding about the realities and reals

Alternatively, it may be possible that the description of any tenet without the base of positing may lead to wrong meanings for the pupils or the teachers Hence, also, the positings must be described

Now, the synonyms (*Ekārtha*) of the term *Mangala* (auspicity) will be described *Mangala*, *Punya* (merit), *Pūta* (purified), *Pavitra* (sacred), *Prashasta* (praise-worthy), *Shiva* (happy), *Shubha* (Auspicious), *Kalyāna* (benedictory), *Bhadra* (prosperous), and *Saukhya* (bliss) and the like are the synonyms of auspicity

Q Why the synonyms are described here?

A The meaning of the word *Mangala* is expressible through many words The early scholars have used many words for this term in their different treatises The synonyms have, therefore, been described so that the pupils are not bewildered by the different words and they understand the meanings easily

Alternatively, it is said, if one does not understand the meaning by way of single word, other equivalent words should also be used for his learning

Now, the derivation of the word *Mangala* is described. It is that which dissolves, destroys, kills, burns, ruins, purifies and annihilates the impurities (malas or sins). The impurities have two varieties: (a) physical, and (b) psychical The physical impurities have two varieties: (i) external, and (ii) internal. The sweating, menstrual flows and faeces etc are external impurities The eight *karmas* e g the knowledge-obscuring *karma* etc are internal physical impurities They are strongly bonded with the space points of the *Jīva* depending upon their mass (*pradesha*-number), configurational nature (*prākrti*), duration (*sthiti*), intensity (*anubhāya*, the four types of bonds) Dispositions like ignorance, non-conation etc are the psychical impurities.

Alternatively, the impurities have three varieties: (i) meaning (*artha*), (ii) denotation (*abhidhāna*) and (iii) cognition (*Jnāna*) The meaning of impurities has already been described above in terms of physical and psychical forms The denotational impurities are the synonymous words for giving expression to the term The understanding produced by the above two varieties is known as cognitive impurity

Alternatively, there are four kinds of impurity (i) namal, (ii) representational, (iii) physical or substantive, and (iv) psychical or modal Alternatively, the impurities may have many varieties (with respect to intentions) The term *"Mangala"* means an instrument which dissolves, destroys or annihilates these impurities

Alternatively, *Mangala* is that which is the harbinger of happiness (*Manga*) It is said in the verses 16-18 in T P that the word *"Manga"* denotes piety or merit The knowers call *Mangala* as that which serves or brings merit to the deserving ones (*"Lāti"* from root "La" to bring and *"Mangam"* means "pleasure or piety")

Formally, the sins are also called impurities Hence, the wise men define *"Mangala"* as that which dissolves or destroys the sins

All objects should be examined through six disquisition doors (*aniyogadvāras*):

(i) What is the subject or object (*kim*)?
(ii) Who is the owner of the subject or object (*kasya*)?
(iii) What is the cause or means to know about it (*kena*)?

(iv) Where is it found (*kasmin*)?
(v) What is its duration or lifetime (*kiyat-ciram*)?
(vi) What are its varieties (*kati-vidham*)?

Alternatively, auspicity (*Mangal)* is the agency through which a subject moves (the root *"Manga"* means to move) towards his goal.

Now, the disquisitions (*Anuyoga*) of auspicity will be described.

Q What is auspicity?

A A *Jīva* is auspicious This does not mean that all the *Jīvas* are auspicious Only those *Jīvas*, who are transformed into an auspicious mode with respect to the substantive standpoint and modes of omniscience etc with respect to modal standpoint, are treated as auspicious

Q Who is the subject of auspicity?

A From substantive standpoint, a *Jīva* with eternal nature is the subject of auspicity From the modal point of view also, a *Jīva* is the subject of auspicity who has a nature of appearance and disappearance It should be pointed out that the *Jīva* and its auspicity-mode are not as different as *Devadatta* (name of a person) and his blanket They are identical like the ring of gold, where gold and the ring are not different Thus, the use of sixth (genitive) case is found in both the situations of identity and difference polyviewistically

Q What is the instrument of auspicity?

A. The auspicity is caused by the mental dispositions due to the fruition, subsidence etc. of the *karma*.

Q What is the receptacle or substratum of auspicity?

A. A *Jīva* is the substratum of auspicity. Again, the *Jīva* and its auspicious modes are not as different as the plums in a bowl, but they are as identical as the stem in the cell sap of a tree. The use of

locative (seventh) case could be found in both - different as well as identical illustrations and it should be explained on the basis of the poly-viewistic approach

Q What is the duration of auspicity?

A The auspicity is present at all the times with respect to many *Jīvas* However, it has three varieties with respect to single or individual *Jīva* (i) eternal, (ii) non-eternal and (iii) with beginning and end

Q How auspicity could be eternal (with no beginning and no end) with respect to single *Jīva*?

A It is possible with respect to substantive standpoint

Q Then, the heretics will also have auspicity on this basis?

A This is not a flaw, as it is desirable In fact, livingness (*Jīvatva*) is absent in false faith, vowlessness and negligence etc Hence, they are not auspicious A *Jīva* is auspicious as it has infinite qualities like omniscience etc There is no absence of auspicious qualities like omniscience etc during the *karmic* obstruction If it is not so, the existence of *karmic* obscuration cannot be proved Secondly, in the absence of attribues of a *Jīva* like the knowledge and conation, an undesirable conclusion of the absence of the *Jīva* accrues This, however, is not true as it is against the observation There is no transgression of this fact with the example of fire covered with ashes as the qualities of heat and light (of fire) are found there too

Q The qualities of omniscience etc are modes They may not, therefore, exist under *karmically* obscured state?

A This is not correct The succession of knowledge is continuous Hence, there is no contradiction in its existence even under *karmic* obcuration (at least in capacitative form)

The scantness of knowledge and conation of the non-omniscients (or common man) cannot cause inauspicity of these

qualities The inauspiciousness-in-part will lead to an undesirable conclusion of their inauspiciousness of the whole

Q The knowledge and conation of a *Jīva* with *karmic* dust cannot become part of the auspicious omniscient knowledge and conation?

A. This is not correct There cannot be separate existence of scanty knowledge and conation without omniscience and omniconation

Q There is knowledge like sensory etc and conation like ocular etc in *Jīva* These are separate from omniscience and omniconation?

A The sensory knowledge and ocular conation etc are the names of different states of the attributes of knowledge and conation of *Jīva* The basic attribute remains the same, which always exists in *Jīva*

Q The sensory knowledge etc. of common man may be called as seeds of omniscience and omniconation. If these are taken as auspicious, the same may also accrue to the heretics, who also have these types of knowledge and conation?

A Let these attributes of heretics be treated as auspicious but the wrong faith etc are never auspicious

Q The heretics cannot have better destinities (*gati*) as these are inseparably related to right knowledge etc. The knowledge of the heretics cannot be called right, as there is no righteousness in them How, then, their knowledge and conation may be called auspicious?

A The right-faithed persons have learnt the nature of the Attained (*Āpta*) and realized that the knowledge and conation of non-omniscients are partial forms of omniscience and omniconation They always remember the true state of their soul is associated with unobscured infinite knowledge and conation This type of knowledge has the capacity to destroy the sins The same capacity is found in the knowledge and conation of the heretics Thus, as these attributes of the right faithed persons are auspicious, they are

also auspicious in case of heretics Thus, there is no contradiction about the auspicity of the knowledge and conation of the heretics

Alternatively, the auspiciousness is eternal with respect to the a-canonical future substantive auspicity

The auspicity is with beginning and without end with respect to the nature of the Salvatedness (*Siddha*) acquired by unfaltering observation of the three jewels from the standpoint of figuration (*naigama naya*) The auspicity is with beginning and end with respect to the right faith Its minimum duration is an *Antarmuhūrta* (less than 48 min) and the maximum duration is a little less than sixty-six *Sāgaras* (a larger time unit in *Jain* canons)

Q What are the types of auspicity?

A It is one with respect to the general auspiciousness It has two varieties (i) primary, and (ii) secondary It has three varieties with respect to right faith, right knowledge and right conduct It has four varieties with respect to (i) religion or duty, (ii) Enlightened ones (*Arhats*), (iii) Salvated (*Siddha*), and (iv) mendicants (*Sādhu*) It has five varieties with respect to (i) the right knowledge, (ii) the right conation, and (iii-v) the three guards (*guptis* - control of mind, body and speech) It has many varieties, as indicated by the term, "Bowings to the *Jinas* (*Namo Jinānam*)"

Alternatively, the auspicity may be described under six heads (i) the definition, (ii) the subject or instrument, (iii) the object, (iv) the method, (v) the varieties, and (vi) the fruits of observing auspicity The meaning of all the six is described below

The definition of auspicity has been described earlier The subject of auspicity is a pontiff (*Ācārya*), well versed in fourteen types of scriptures All the liberatables are the objects of auspicity The method through which auspicity is acquired, is the material in the practice of the three jewels The various varieties of auspicity have already been described The fruits of observing auspicity are the worldly and super-worldly prosperity Auspicity should be described in the beginning, the middle and the end of a treatise It

is said in the *Prākrta* verse 19, that the Victors (*Jīnas*) have prescribed the offer of auspicity at the beginning, the middle and the end of every project I will, therefore, offer auspicity with due humility and, then, compose my treatise.

Q Why auspicity is prescribed for these three occasions?

A The aim is that the humble pupils, readers, listeners, and speakers, who are reverential in conduct and atonementally auspicious should receive the knowledge and its fruits in proper health and unobstructed conditions It is said in the *Prākrta* verse 20 (also supported by TP, 1 29) that auspicity should be offered in the beginning so that the pupils and authors may become well-versed in their studies, and feel refreshed to commence their work Auspicity should be offered in the middle, so that the commenced work may not face any interruption, difficulties, and obstructions It should be offered in the end so that they may attain the true knowledge and its fruits

The prayer or the glorification of the Victors or auspicity recital leads to the following effects as per verse 21, (TP 1 30)

i) All types of obstacles in the path of action are destroyed

ii) Fear goes away forever

iii) Evil deities do not make any assault or create disturbance

iv) The cherished goals are always attained

The wise people have prescribed the offer of auspicity in the beginning, the middle and the end of the desired work The glorification or eulogy of the *Jīna* or auspicity is meant for completion of the project in hand without obstacles

This auspicity has two varieties (i) composed (*nibaddha*) and (ii) non-composed (*a-nibaddha*) The composed auspicity is that which is composed by the author in the beginning of his treatise in the form of deital bowing. The non-composed auspicity is that which is not written by the author in the beginning of his treatise in the form of deital bowings (This means that the auspicity may be in the form of written

verses etc by the author composed by himself or it may be written in the form of verses of other authors or verbally spoken in the beginning of his treatise) The *Jīvasthāna* is a treatise with composed auspicity as we see the deital bowings in the form of *"Namo Arihantānam"* (Bowings to the Enlightened) etc before the second aphorism of *"Imesim coddasanham Jīvasamāsānam"* etc

Q There is a question whether the aphorism i e canonical (*Sūtra-grantha*) treatise is auspicious by itself? If it is not auspicious, it may not be called a canon as it will be causing sins A canon cannot be instrumental in sins If the aphorismic treatise is auspicious by itself, what, then, is the necessity of offering the auspicity separately? The single auspicity of the aphorismic canons itself will be capable of completing the cherished objective Moreover, it is not correct to say that the aphorismic canon is not auspicious, as there is no mention like that in any treatise Thus, the aphorismic canon is auspicious by the maxim of remainder (*parishesa*)

A The auspicity is offered in the beginning of the treatises However, it is not subject to the above objections as both, the written auspicity and the aphorismic canons are seen to atone the sins separately The composed or non-composed auspicity removes the obstacles during studies and compositions The aphorismic canons, however, destroy the sins in an innumerable-multiplication series per unit time-instant (*Samaya*), and, then, become instrumental in the destruction of all the *karmas* in due course

Q The bowings to the deities also destroy all the *karmas* in the end Thus, the auspicity and aphorismic canons have the same function Either of these should serve the purpose

A This is not so. The deital bowings alone are not capable of destroying *karmas* unless one understands the meanings of the aphorismic canons Salvation is attained through pure meditation (*Shukla dhyāna*) The deital bowing is not pure meditation

Now, the meaning of the aphorism of deital bowings or bowings litany (*Namaskāra Mantra*) will be described

ṆAMO ARIHANTĀṆAM

(Bowings to the Enlightened)

The term *Ari-hanta* is a combined word made up from two single words - *Ari* (enemy) and *Hantā* (*hanana*-to destroy) The title (*Ari-hanta*) is due to the destruction of the enemies The delusion is said to be the enemy as it is instrumental in all the sufferings due to infernal, sub-human, peripatetic and sinful human destinities of the living beings (*Jīva*)

Q Does this mean that if the delusion-*karma* is the only enemy, the function of other *karmas* will become fruitless?

A This is not so All the other *karmas* are dependent on the *karma* of delusion They are not observed to perform their functions without delusion, which may lead to their independence

Q It is seen that even after the destruction of the deluding *karma*, other *karmas* do exist for some time Hence, they are not wholly dependent on delusion

A This is not so On the destruction of the deluding *karma*, all other *karmas* are incapable of causing transmigration involving birth and death Hence, their existence becomes virtually equivalent to non-existence Moreover, the delusion is the main *karma*, which is capable of causing obstacles in the manifestation of the attributes of the soul like omniscience etc Hence, it is the major enemy The Enlightened is so called due to destruction of this enemy

Alternatively, *Ari-hanta* is also called so due to the destruction of the karmic dust (*raja*) The knowledge and conation obscuring *karmas* are like the dust, which obstruct the experience and cognition of the object with infinite distinct and indistinct transformations going on all the time internally and externally in it The delusion is also dust Just as a person with dusty face works

lazily, similarly, the *Jīvas* covered with delusion also become inept in experiencing the true nature of the objects

Q Why is it said that only the three *karmas* (or the dusts - knowledge obscuring, conation obscuring and the delusion *karma*) should be destroyed?

A The destruction of the other *karmas* has an inseparable connection (*avinābhāva*) with the destruction of these three *karmas* Thus, by destroying the dust of these *karmas*, one is called the *Ari-hanta*

Alternatively, the *Ari-hanta* is so called because of the absence or destruction of the obstructive *karma* (*Antarāya*) The destruction of obstructive *karma* has an inseparable relation with the other three destructive *karmas* The destruction of these *karmas* renders other non-destructive *karmas* also incapable of functioning like the rotten seed getting incapacitated for germination

Alternatively, the *Ar-hanta* means worthy of surpassing worships On the occasions of descending from the heaven (i e conception), anointing at birth, going out for initiation, manifestation of omniscience and salvation, the celestial beings worship them in a way which excels the worships offered to deities, demons and humans It is because of these excellences, which they are capable of, they are called *Ar-hantas*

The above descriptions suggest that the Enlightened or *Arihantas* are persons who have realized the nature of the salvated life in this world itself due to the manifestation of infinite attributes like knowledge, conation, bliss, energy and detachment (abstinence, - *virati*) and appearance of destructional righteousness (*samyaktva*), gift, gain, enjoyment and re-enjoyment etc Their bodies are resplendent like the solar disc rising through the mountain of quartz (*sphatika*) They pervade the world by their knowledge despite their size being equal to that of their body They are omni-present due to auto-flashing of all the objects in their knowledge They are disease-free due to casting off all the diseases They are untinged (*niranjana*) due to the removal of all

the collyrium of the heap of sins They are defectless due to cleaning away of all the eighteen defects Bowings to such *Arahantas* In summary, the enlightened ones are described through three verses 23-25 The *Arihantas* are those who have

(i) Burnt the tree of delusion (ii) Crossed the vast sea of ignorance iii) Removed all the subjective (inner) obstacles (iv) Become devoid of objective (outer) obstacles (v) Become steady and stable (vi) Crushed the valour of cupid by the three eyes perceiving tri-timal objects (vii) Visualized the essence of all objects (viii) Reduced the three magic cities of attachment, aversion and delusion to ashes (ix) Practiced and led the path of asceticism (x) Split the headless trunk of the demon of dark delusion and his army by their trident of the three jewels (xi) Accomplished and realized the true nature of all the objects and (xii) Repudiated the wrong standpoints

ṆAMO SIDDHĀṆAM

(Bowings to the Salvated)

Bowings to the *Siddhas* or the Salvated beings The Salvated are those who are stabilised in their true nature, who have accomplished their duties, who have attained the objective of their lives, and who have destroyed all the eight *karmas*

Q What is the difference between the Enlightend and the Salvated?

A The Salvated are those who have destroyed all the eight *karmas*, while the Enlightened are those who have destroyed only the four destructive *karmas*

Q The destruction of four destructive *karmas* leads to the manifestation of all the qualities in the living soul Hence, there should not be any qualitative difference between the two?

A This is not correct The Enlightened ones have the existence and fruition of four non-destructive *karmas* attached with them while the Salvated ones are devoid of them

Q The non-destructive *karmas* of the Enlightened ones are half-burnt due to the fire of pure meditation Due to this, they are unable to manifest even during their existence and fruition?

A This is not correct We cannot prove by any means the absence of the fall (death) of the body for the Enlightened ones Therefore, the existence and fruition of life-span and other non-destructive *karmas* is proved

Q The function of the above *karmas* is to keep the *Jīva* in the cycle of birth, old age and death among 8 4 million different birth places (*yonis*) This type of world is virtually non-existent for the Enlightened ones despite the non-destructive *karmas* associated with them Further, the non-destructive *karmas* are incapable of destroying the attributes of the soul Thus, there should be no qualitative difference between the two?

A This is not so The Enlightened ones have the fruition of the life-span *karma*, which interrupts the ascending nature of the *Jīva* They also have the existence of the *karma* of feeling, which interrupts the attribute of bliss

Q The quality of ascending upwards is not the attribute of the soul Had it been so, the soul would be non-existent in the absence of this quality Similarly, bliss is also not the property of the soul Moreover, the *karma* of feeling does not cause pain in the omniscients, otherwise there could be no omniscience in the omniscients?

A Let it be so if it is logical Despite this, there is difference between the Enlightened ones and the Salvated ones with respect to the karmic paint in the former and no paint in the latter There is also difference between the two with respect to the locational point Thus, difference between them is proved Our bowings to the Salvated ones. Their qualities are described in verses 26-28, the meanings of which are given below.

The Salvated ones are those (i) who have destroyed the eight *karmas* with manifold sub-species, (ii) who are the crest of the head of

the three worlds, (iii) who are devoid of all types of pains, (iv) who are immersed in the sea of bliss, (v) who are devoid of collyrium of sins, (vi) who are eternal, (vii) who possess eight attributes - [(1-4) four infinities (5) a-heavy a-lightness (6) fineness (7) destructional righteousness and (8) space-occupancy)], (viii) who are devoid of defects, (ix) who have accomplished their duties, (x) who have perceived all the objects in all respects, (xi) who possess indivisible shape like an image carved in hard rock, and (xii) who are unlike man in any way with respect to the qualities despite their being in human shape and knowing all the sense objects through one space point of their being

ṆAMO ĀIRIYĀṆAM

(Bowings to the Pontiffs – *Ācāryas*)

Bowings to the Pontiffs A pontiff is a person who observes five types of practices (*ācāras*,of right faith, knowledge, conduct, austerity, and potency) and instructs others to follow them He is proficient in fourteen pre-canons, (*Pūrvas* - a term used for sacred books existing at the time of Lord *Mahāvīra*), eleven primary canons or *Angas* (another term used for canons composed in essence by Lord *Mahāvīra* and written in words after him) or the first *Anga* text, *Acārānga* (the first primary canon on the conduct of ascetics) A pontiff is (i) the master of his own or alien contemporary philosophical systems, (ii) steady like the *Meru* mountain (iii) enduring like the earth, (iv) has thrown out the filth (of *karmas*) from his being like an ocean, (v) is free from the seven types of fears (this-worldly, other-worldly, acute pains or disease, non-protection, non-preservation, death and accidents - *Mūlācāra*, verse 53)

The verses 29-31 also define the pontiffs in the following way. Pontiff is the one (i) who has taken bath in the ocean of the sermons of the Lord and has purified his intelligence, (ii) who observes the six essentials (*Āvashyaka*) faultlessly, (iii) who is unwavering like the mount *Meru*, (iv-v) who is full of valour and fearless like a lion, (vi) who is free of defects (i e devoid of eighteen defects), (vii) who is pure by country, caste and race, (viii) who has a pleasing body, (ix) who is free from internal and external attachments or possessions, (x) who is unsmeared (*nirlepa*) like the sky, (xi) who is proficient in building-up the order and its control (i e. initiating new monks and controlling them),

(xii) who is well-versed in scriptures, (xiii) who has his reputation spread all over the country, and (xiv) who is always involved in good conduct, religious constraints or atonements and self-purifying activities (like observance of vows etc) Bowings to the Pontiffs qualified as above

ṆAMO UVAJJHĀYĀṆAM

(Bowings to the Preceptors)

Bowings to the Preceptors They are expounders of the fourteen pre-canons (*Pūrvas*) They have all the qualities of the pontiffs except those of building up (initiation of new members), control, and services of the congregation The verse 32 also defines them as those (i) who are practising the path of salvation by dipping themselves in the ocean of fourteen pre-canons and other canons, and (ii) expound or preach sermons to those ascetics or votaries desirous of salvation and practising good conduct Bowings to the Preceptors with the above qualities

ṆAMO LOYE SAVVA SĀHŪṆAM

(Bowings to all the Sages of the World)

Bowings to all the sages or saints of the world The sages are those persons, (i) who strive to realise the true nature of the inner self having qualities of infinite knowledge etc , (ii) who are observers of five major vows, three guards, eighteen thousand good dispositions (*shīlas*) and 8 4 million secondary qualities (*gunas*), and (iii) who are protected by the three guards (Guptis, of mind, body and speech)

The verse 33 gives the qualities of the sages in terms of similies of commonly known objects It says that the sages are like (i) lions in strength, (ii) elephants in self-respect, (iii) bulls in good nature, (iv) deer in simplicity, (v) animals looking for food in pasturages of households, (vi) air in free movement without obstruction, (vii) the sun in radiance, (viii) ocean in depth of knowledge, (ix) the *Mandara* (*Meru*) mountain in steadiness, (x) the moon in pacification, (xi) gems in shine, (xii) the

earth in endurance, (xiii) a serpent in occupying places built by others, and (xiv) the sky in being self-supported and coverless The sages are always on the path of the supreme state of salvation (The simile-based qualities of sages are given in many old texts like BA, *Mūlācāra* and ADS etc)

Our bowings to all the sages of the past, the present, and the future, born in all the Lands of Action (*Karmabhūmis*)

There are two words in the fifth part of this auspicious incantation-*sarva* (all) and *loke* (in the world) They have been used as a figure of speech denoting the ending They should be applied in all the five cases of bowings Thus, it means, for example, bowings to all the Enlightend ones (and other paragons) of all the places and times in the world, and so on

Q It is proper to offer bowings to the Enlightened ones and the Salvated ones as they have realized the true nature of the self But it will not be proper to offer bowings to the Pontiffs etc as they have not realized the true nature of the self and, thus, they lack worshipability?

A This is not correct The word *"Deva"* means the three jewels (the right faith, the right knowledge, and the right conduct) with their infininte variety It is because of observing these jewels that the *Jīva* is also called *"Deva"* or worshippable Otherwise, there will be an undesirable conclusion of all the beings called as *"Deva"* The Pontiffs, Preceptors and Sages are all worshippable There is no difference between the Salvated and the Pontiffs in respect of the three Jewels If it is not so, then, again, an undesirable conclusion of the absence of the three jewels in Pontiffs etc will accrue

There is no difference between the three jewels of these paragaons in terms of cause and effect It is observed that the Pontiffs etc do have these three jewels partly manifest and partly unmanifest due to *karmic* covers They become fully manifest with the removal of these covers (Had they not been there, how could they be manifested?)

Similarly, there is no difference between the Salvated ones and Pontiffs etc in terms of direct or indirect knowledge (sense-based or otherwise). Both types of knowledge are identical with respect to the cognition of the object There cannot be any difference between the knowledge due to their difference in states This will mean that a mirror in its clean and unclean state is different (which is not logical) There cannot be any difference between the jewels of the Enlightened ones and the Pontiffs etc due to their being constituent (*Avayava*) and constitute (*Avayavī*), as the constituent and the constitute are inseparable

Q All the three jewels as a whole are worshippable Their partial forms cannot be called so?

A This is not correct If the part of the jewel is not taken as worshippable, the whole of it also cannot be called so

Q The jewels of the Pontiffs etc are not capable of destroying all the *karmas* as they have a part of the three jewels?

A This is not correct It is observed that even a single spark of fire burns the straw in the same way as the whole fire It should be taken similarly here too Thus, it is proved that the Pontiffs etc are also as worshippable as the Enlightened and the Salvated ones

Q Why the Enlightened ones with karmic cover (of non-destructive *karmas*) have been offered bowings in the first place in the incantation in comparison to the Salvated ones who are free from all the karmic covers?

A This is not a flaw It is true that the Salvated ones have maximum number of purest qualities, but they are worthy of highest reverence because of the Enlightened ones only The Enlightened ones form the source of great reverence for the supremely virtuous Salvated ones Again, we cannot have knowledge of the Attained ones, Canons and Realities in the absence of the Enlightened ones We have this knowledge through their grace It is because of this benefaction that we offer our bowings to them first The preferential bowing to the Enlightened ones is not a fault as the

auspicious mentality leads to welfare The bowings offered primarily on non-dualistic basis cannot cause favouritism as opposed to secondary dualistic basis Alternatively, the reverence for the Attained ones begets deeper respect in the Attained ones, Canons, and Realities The Enlightened ones are bowed first to denote this fact It is said in the verse 34 that one should approach the person with humility who leads to the path of religion, and offer him reverence with five-fold bowings (two hands, two feet and one head) of the body along with that of mind, speech and body Thus, the cause of auspicity has been described

Now, the instrumental cause will be described

Q Whose instrumental cause is being described?

A The cause of the descent (*avatāra*) of this treatise is being described here This process is known as the "story of the descent of the scripture"

Q How does one learn that this refers to the story of the descent of this scripture and not of the others?

A It is learnt with reference to the context It is like taking the meaning of the word *"saindhava"* spoken at the dinner table to be "salt" rather than "horse" Similarly, one takes here the cause of descent of the scripture in the current context

This treatise has been composed with the objective that the persons on the path of salvation should learn and understand the six points (a) the bonded ones (b) the bondage and (c) the cause of bondage and, (d) the salvated ones (e) the salvation and (f) the causes of salvation - through the method of positings, standpoints, organs of knowledge (*pramānas*), and disquisition doors These scriptures have come down to us directly from the Ford-builders in terms of their meaning and sense and from their chief disciples in the form of treatises.

Q The scriptures are eternal and not man-made with respect to substantivity and modality How could they come down to us?

A This point would have been correct if one considered only the substantive standpoint However, there is the modal standpoint due to which the coming down of the scriptures is reasonable. The verse 35 (TP 1 34) says that the sun of scriptures has risen so that the salvation-desiring persons may thoroughly learn the six realities (*Dravyas*) and nine categories of the reals (*Padārthas*) under its bright radiance

Now, the motive (*hetu*) is described There are two kinds of motive, (i) direct, and (ii) indirect

Q Whose motive is described?

A The motive of studying the canonical doctrines is described here Now, the direct motive has two varieties i) manifest and ii) traditional The manifestly direct motive is (i) removal of ignorance, (ii) acquirement of right knowledge, (iii) getting reverence from human and celestial ones etc., and (iv) shedding of *karmas* by the innumerable multiplication series per unit *Samaya* (the smallest unit of time)

Q Who have the direct knowledge of karmic shedding by the innumerable multiplication series?

A The Karmic shedding of persons studying scriptures is directly observable by those having clairvoyance and telepathic knowledge

The traditional direct motive is to receive regards from pupils and their pupils

The indirect motive has two classes (i) wordly prosperity and (ii) spiritual bliss The worldly prosperity is to experience the divine pleasures of (a) heavenly beings like *Indra* (chiefs), *Pratīndra* (vice-chiefs), *Sāmānika* (co-chiefs), *Trāyastrinsa* etc) and (b) human beings like that of *Cakravartī* (emperors carrying the wheel of the world or wheel-turning monarchs), *Baladevas*, *Nārāyaṇas*, *Ardha-mandalikas*, *Mandalikas*, *Mahā-mandalikas*, *Rājā* (Kings), *Adhirāja* (Superkings),

Mahārājādhirāja (Supreme kings), Supremely Enlightened ones etc due to the fruition of highly intense and praiseworthy pleasure-giving and other *karmas* It is said in the verse 36 that the *rājā* (king) is the head of eighteen categories of humble subjects He wears a crown and serves like a divine tree (*kalpa-vrkṣa*) to those who serve him (Some more useful verses in this context are also given here which have similar meanings as found in the verses of TP, 1 42-47)

The eighteen categories have the following two versions (verses 37-39)

	First version (TP verses 37-38)	Second version (TP verse 39)
1-4	Four army units -Horses, elephants, chariots, their masters, and soldiers on foot	Horses, elephants, chariots, and soldiers on foot
5-8	Four castes – *Brahmin*, *Kṣatriya*, businessmen and manuals	Same as in column 1
9	Army commander (*Senāpati*)	Same as in column 1
10	Minister *(Mantrī)*	Same as in column 1
11	Judge *(Dandapati)*	Judge *(Dandanāyka)*
12	Rich-man (*Shresthī*)	Rich-man (*Vaṇikpati*)
13	Chief Minister (*Mahāmātya*)	Chief Minister
14	Royal Priest (*Purohita*)	Royal Priest
15	Secretary (*Amātyas*)	Secretary
16	Archers (*Talvārs*)	Archers

17	Group-heads (*Gaṇa-rāja*)	Group-heads
18	Courtiers (*Mahattara*)	Courtiers

(There seems to be no difference in these versions except that there is some terminological difference in the second version)

The other verses (40-45) define many terms used in the prose above

1)	The Super-king	Head of 500 kings
2)	The Supreme king	Head of 1000 kings
3)	The *Ardha-Mandalika*	Head of 2000 kings
4)	The *Mandalika* (king of a circular territory)	Head of 4000 kings
5)	The *Mahāmandalika*	Head of 8000 kings
6)	The *Nārāyana*	Head of 16000 kings (he rules over the three sections of the earth)
7)	The *Cakravartī*	Head of 32,000 kings He has stores of materials obtained from nine treasures He wears a circular crown and rules over the six sections of *Bharata - khanda* of *Jambū Dvīpa* (Rose-apple-island)

The seniormost ascetics tell us that the Ford-builders are the unparalleled Lords of the universe and are served by 64 special *yaka*-fans (*Camara*) as white as the moon

The honourable positions of (i) the Ford-builders, (ii) their chief disciples, (iii) chief of the celestial beings (*devendra*), (iv) wheel-turning

monarchs and such other positions of veneration are known as happiness of the worldly prosperity

The supra-sensual happiness of the Enlightened and the Salvated ones is known as the spiritual bliss It is said in the verses 46-51 that the Salvated ones have pure consciousness and bliss beyond sensual objectivity, emanating from pure self, incomparable, infinite and uninterrupted The knowledge of persons, who have proficiently studied the canonical doctrines, is pure like the sunlight The conduct of such persons is like the rays of the moon, who have control over their minds The practice of studying the canons makes one unwavering like the mountain *Merū*, devoid of eight karmic impurities and three idiocies (deital, canonical and conventional) This practice sprouts incomparable right faith

The practice of studying the canons bestows all pleasures upon men, demigods, and celestial beings It also springs pure bliss of the Salvated ones due to the destruction of all the eight *karmas* The auspicious Jain scriptures are like a fire for burning the fuel of delusion of the *jīvas* They are like the sun to destroy the deep darkness of ignorance They are like the ocean to cleanse the physical and psychical *karmic* impurities The sunlike doctrinal scriptures should be worshipped as they banish the darkenss of ignorance, blossom the heart-lotus of the liberatables, and illuminate the path of salvation

Alternatively, the king *Jinapālita* is instrumental in composing this treatise The Salvation is the motive The object of describing the cause and motive is to make the pupils and the teachers happy

Now, the size and quantity of the treatise is described It is numerable with respect to (i) number of letters, (ii) syallables (*pada*), (iii) sentences (*Pada-sanghāta*), (iv) sections or chapters (*prati-patti*), and (v) disquisition doors However, the quantity of scriptures is infinite with respect to the meaning or the subject-matter (*artha*)

With respect to the syllables, there are eighteen thousand of them The quantity is described here to delight the pupils and teachers and to remove their intellectual restlessness

The name of this treatise is "States of the *Jīva*" (*Jīvasthāna*). The reason should be taken as mentioned earlier

There are two kinds of author - (i) the authors of the subject matter, and (ii) the author of the treatise The author of the subject matter is described under four heads - (a) substantive, (b) locational, (c) temporal, and (d) modal Now, the substantive authorship of the subject matter is described

Lord *Mahāvīra* is the author of the subject matter of this treatise He is devoid of all the bodily defects like sweating, dustiness, excretions, red eyes (anger etc), and casting the arrows of sarcastic looks His body-figure is perfectly symmetrical Bones and joints of his body are perfect with extraordinary strength like that of a diamond He has a divine smell He has his nails and hairs to the correct measure He has a special body even without ornaments, armoury and dress He is fearless and has a pleasing face He is free from all defects like four types of calamities (due to human, sub-human, demons and natural causes-*upasargas*), twenty two types of afflictions (*Parīsaha* like hunger, thirst etc), aversion and attachment, passions and senses etc He speaks in a language, which is sweet, pleasing, deep, lucid and accurate His language is transformed into eighteen languages and 700 dialects spoken by men, animals, and celestials located within a distance of one *Yojana* (a unit of distance equivalent to about 12-15 kms) He is worshipped by the mansional, peripatetic, stellar and graded heavenly beings, learning-proficients (*vidyādhars*), wheel turning emperors, *Baladevas*, *Narayanas*, kings, great kings, super-kings, *mandlikas* of various types, chief of heavenly beings (*indra*), fire-gods, air- gods, ghosts, lions, tigers, elephants etc and men with miraculous powers (*Manusya-rsis*) and lords of sub-human beings

Now, the author of the subject matter with respect to spatial location is described through the verse 52, stating that Lord *Mahavira* sermonised the subject matter to the liberatable people on the best of the mountains named *Vipulācala*, which is worshipped by gods and demons alike and is beautified with a variety of trees It is located near *Panca shaila Pura* (a name of *Rājagraha* town in Bihar which is surrounded by five hills) Two useful verses 53-54 in this context describe the five hills surrounding *Rājagrha* town It is surrounded by a

hill named as *Rışigiri-a* symmetrical hill in the east In the south, there is the *Vaibhara* Hill In the south-west (*Nairta*), there is *Vipulācala* Both these hills are triangular In the beautified west and south-west (*Vāyavya*), there is bow-shaped hill named *Chinnagiri* There is a circular *Pāndugiri* hill in the north-east (*Aishāna*) All these five hills are covered with sharp fronts of *Kusha-grass* Thus, ends the locational description

Now, the authors of the subject matter with respect to time are described The verses 55-57 tell us that the current religious discipline was propagated by Lord *Mahāvīra* in the morning of the first day of the first dark fortnight of the first month of the year named as *Srāvana* (approximately July-August) when there was *Abhijita* constellation in the sky This occurred in the last part of the fourth spoke (named as *Dukhama-Sukhama,*Penury-cum-Plentitude), when a little less than thirtyfour years were left to the end of the fourth spoke of the desending cycle of time The religious desciplne was established by him on the first day of the dark fortnight of *Srāvaṇa,* when there was the first combination of *Abhijita* constellation in the Lunar system and *Rūdra Muhūrta* in the solar system This heralded the beginning of a new era

Thus ends the time-based authorship of the subject matter Now, the modal authorship is described

The modal author of the subject matter is Lord *Mahāvīra* moded with nine omniscienta1 prodigies (*Labdhis*) including excellence in infinite knowledge, conation, bliss, and energy along with destructional righteouness and powers of gifts, gains, consumables and reconsumables in ideal and practical terms due to the destruction of *karmas* like the knowledge obscuring etc This is corroborated in verses 58-60 that the nine omnisciental prodigies are the excellences in (i) gifts, (ii) gains, (iii) consumables, (iv) reconsummables, (v) energy, (vi) righteousness, (vii) right conation, (viii) knowledge, and (ix) conduct The omniscients attain the destructional disposition of righteousness, energy and knowledge on the destruction of faith-deluding, conduct-deluding, and three other destructive *karmas* The divine speech (*divya-dhvani*) embellying the essential description of all the nine categories of reals appears when destruction-cum-subsidential knowledge of sensory (*mati*), vocable (*shruta*), clairvoyance (*avadhi*), and telepathic (*manahparyaya*)

nature as found in the non-omniscients are destroyed and the pure knowledge or omniscience appears

Thus, the omnicient Lord *Mahāvīra* with the above qualities is the author of the subject matter This was received by his chief disciple *Indrabhūti* - a *brahmin* of *Gautama* lineage, equipped with four types of purified knowledge because of karmic destruction-cum-subsidence and proficient in all heretic doctrines He sat under his feet to remove his doubts about the true nature of the living and nonliving beings at the aforesaid time and place The verse 61 tells us that *Indrabhūti* was the best of the *Brahmins* of good conduct, was *Gautama* by lineage He was proficient in the four *Vedas* and six *Vedic* limbs (*Angas*) - (i) *Rik,* (ii) *Yajuh,* (iii) *Sāma,* and (iv) *Atharva* with six limbs of (i) education, (ii) music, (iii) ethics, (iv) grammar, (v) metrics, linguistics/etymological science, and (vi) mathematics and astrology

On receiving the divine sermon from Lord *Mahāvīra*, in terms of psychical scriptures, *Gautama* transformed himself into the mode of psysical scripture and composed 12 *Angas* (primary texts) and 14 *Pūrvas* (pre-cononical texts) one by one in an *Antaramuhūrta* (about 48 minutes) Thus, the Ford-builder is the author of the psychical scripture and subject matter Because of *Him, Indrabhūti Gautama* getting transformed into psychical scriptual mode composed the physical scriptures Thus, *Gautama* is the author of physical canonical texts He delivered both types of scriptural knowledge to his immediate chief disciple named *Lohārya* (*Sudharmā Svāmi*) He also transmitted it to *Jambūswāmi* These three, in this order, are the possessors of and proficient in all the complete scriptures according to tradition However, besides this order, there have been numerable thousands of persons proficient in complete scriptures

All the three - *Gautama, Lohācārya* and *Jambūswāmi* accomplished with seven types of prodigies and proficiency in scriptures, attained omniscience and salvation

Afterwards, *Viṣnu, Nandimitra, Aparājita, Govardhana* and *Bhadrabāhu* successively became the possessors of knowledge of 14 pre-canons Then, successively followed eleven scholars listed below, who had complete knowledge of eleven primary texts and ten pre-

canons, like *Utpāda Pūrva* (Pre-canon on Origination) etc , together with partial knowledge of the remaining four pre-canons

1 *Visākhācārya*	2 *Prosthila*	3.*Ksatriya*
4 *Jayācārya*	5.*Nāgācarya*	6 *Siddhārtha sthavir*
7 *Dhrtisena*	8.*Vijayācārya*	9.*Buddhila*
10 *Gangadeva*	11 *Dharmsena*	

They were successively followed by five *Ācāryas* having complete knowledge of eleven primary canons and partial knowledge of 14 pre-canons

1 *Naksatrācārya*	2.*Jaipāla*	3 *Pāndusvāmi*
4 *Dhruvasena*	5 *Kansācārya*	

Ācārya Subhadra, *Yashobhadra*, *Yashobāhu* and *Lohārya* - the four ascetic scholars followed them They had full knowledge of the first canonical text - *Ācārānga* and partial knowledge of the remaining canons and pre-canons All this traditional partial knowledge of these texts was received by *Ācārya Dharsena* (*Jayadhavalā* - p 11 mentions that the total period of all these *Ācāryas* from *Gautama* to *Loharya* is 683 years)

Ācārya Dharsena was staying in the *Candra* cave near *Girnāra* (Girinagara) in *Saurāstra* (Gujarat) He was proficient in eight-fold prognostics He was afraid of the discontinuation of the scriptures in future Out of his love for the scriptural knowledge, he sent a letter to the congregation of Southern *Jain Ācāryas* at the city of *Mahimā* (assumed to be in *Satara* district of today's Maharashtra and supposed to be a part of Andhra territory during 1-2nd centry A D)

The *Ācāryas* at the congregation seriously considered the contents of the letter They consequently sent two ascetic scholars, who were capable of receiving and retaining the scriptures They had shining and clean body adorned with various kinds of humility They wore the garlands of good conduct (*Shīla*) They were satisfied by the instructions of their teacher to go to *Dharsena* as one gets satisfied after taking good

food They belonged to the undefiled country, family, and caste They were proficient in all types of arts and learnings They requested the *Ācārya* three times for the permission to go Accordingly, the two were sent to *Dharsena* along the bank of *Bena* river flowing through the *Āndhra* Country

While the two ascetics were on the way, *Ācārya Dharsena* saw two bulls in a dream at the fag end of a night They were white like moon, jasmine flower, or conch They possessed all the auspicious characteristics They were seen humbly kneeling down at his feet after circum-ambulating him three times He was very much satisfied by the dream He expressed, "Glory to the Scripture-god" That very day, both the ascetics reached him They saluated him, and afterwards took rest for two days On the third day, they humbly requested the *Ācārya*, "We have come to you for the purpose you have called us" "My best blessings to you" said the *Ācārya*

Then, the *Ācārya* contemplated (Verses 62-63) that a good teacher should not give scriptural instructions to pupils who are like (i) solid rock, (ii) broken pot, (iii) snake, (iv) sieve, (v) buffalo, (vi) ram, (vii) leech, (viii) parrot, (ix) soil, and (x) mosquito A teacher giving instructions to them out of delusion, is like a fool afflicted with three prides (of calmness, position and pleasures) and stupified under the poison of sensual greediness, he wanders forever in the forest-like world after being deprived of enlightenment

The *Ācārya*, accordingly, felt that giving instructions to fanciful pupils prolongs his worldly cycle Thus, despite the fact that *Dharsena* had come to know the inner self of the pupils from his dream, he decided to hold a test for them A good examination satisfies the heart and the mind He offered them two incantations (*Mantras*) one over-lettered and the other under-lettered He asked them to master the *Mantra* through a two day fasting (*Sastha-bhakta*) Accordingly, when the pupils mastered the incantations, they saw the two invoked goddesses - one with projected teeth and the other one-eyed The pupils thought that disfiguration is not the nature of the deities and, therefore, something must be wrong with the incantations They were well-versed in the science of incantations They realised the grammatical mistakes in the incantations They corrected them by adding some letters to the under-

lettered and deleting some letters from the over-lettered incantation They, then, practiced the corrected incantations for mastery When accomplished, they saw the two invoked goddesses in their natural form

They, then, humbly reported the story of achieving mastery over the incantations to *Ācārya Dharsena* On getting well satisfied, he started teaching the scriptures on an auspicious day, date and constellation The *Ācārya* continously taught the scriptures until the early hours of the eleventh day of the second bright fortnight of *Āsādha* month (June-July) when the teaching was completed The peripatetic deities (*Bhūtas*) were pleased with the decent completion of the teaching of scriptures They worshipped one of the pupils with flowers and oblation (*Bali*), and played musical instruments of conch, Tura and others Because of this, the *Ācārya* named him as *Bhūtabali* These deities also worshipped the other pupil and they beautified his uneven teeth (*danta*) This led the *Ācārya* to name him as *Puṣpadanta* He directed them to go back on the same day

Both the pupils, taking the teacher's directives as inviolable, began their return journey that very day They reached *Ankaleshvara* (in Gujarat of today), and spent the rainy season there At the end of their stay, *Ācārya Puspandata* saw *Jinapālita* and went with him towards the country of *Vanavāsi* (part of Karnataka today) *Ācārya Puspadanta* initiated him in the ascetic order Then, the *Ācārya* composed twenty sections (*Sat-prarūpanā Sūtra* involving twenty sections) He taught the *sūtras* to *Jinapālita* and sent him to *Ācārya Bhūtabali* From *Ankaleshvara*, *Ācārya Bhūtabli* went to the country of the *Tamils (Dramildesh)* He saw the twenty sections of *Sat-Prarūpanā* with *Jinapālita* He also came to know from him that *Ācārya Puspadanta* was left with a short life-span He thought that *Mahākarma-prābhrta* would be lost with him Hence, *Bhūtabali* composed the treatise starting from *Dravya- Pramānānugama* (Treatise on Measure of Realities) It is because of this that *Ācārya Puspadanta* and *Bhūtbali*, both are said to be the authors of this six- sectioned scripture

Thus, the primary author is *Vardhamāna Bhattāraka* (Lord *Mahāvīra*) *Gautama Svami*, the Chief disciple of the Lord is the secondary author The arch-ascetics- *Puspadanta, Bhūtabali* and others, devoid-of attachment, aversion and delusion, are the tertiary authors

TP 1 80-81 mentions this fact in a different way It mentions chief disciples as *Upa*-authors and the other *Ācāryas* as *Anu*-authors It may be due to the synonymous meaning of the prefixes However, if lexicographer Apte is followed, TP terminology seems better as *Gautama* set beside the Lord (*Upa*-near) and other *Ācāryas* followed him (*Anu*-follow)

Q Why is there a description of the authors?

A This is done to illustrate the authenticity of the Treatise, as the credibility of a treatise depends on the authenticity of the author

Now, the compositional structure of *Jīvasthāna* is described under four headings (i) *upakrama* (introduction) (ii) *nikṣepa* (positings) (iii) *nayas* (standpoints) and (iv) *anugama* (conformity) The introduction will be described first

(i) INTRODUCTION (*UPKRAMA*)

The term *upkrama* consists of two words - the prefix *Upa* (near) and the verb *"Krama"* (to do) It means a process, which leads to an understanding of the meanings This introduction has five varieties

1 *Ānupūrvī* or Succession/order 3 types

(i) regular, (ii) reverse, (iii)irregular

2 *Nāma* or Nomenclature. 10 types

(i) attributive (ii) non-attributive (iii) acceptual (iv) rival

(v) eternally doctrinal (vi) predominative (vii) derivative

(viii) measural (ix) constituent (x) combinatorial

3 *Pramāṇa* or Measure (A) 6 types

(i) namal (ii) representational (iii) substantial

(iv) spatial (v) temporal (vi) modal

(B) 5 types

(i) substantial (ii) spatial (iii) temporal (iv) modal

(v) standpointal

4 *Vaktavyata* or describability 3 types
with respect to (i) one's own scriputres (ii) alien scriptures (iii) both type of scriptures

5 *Arthādhikāra* or subject matter 3 types

(i) Valid cognition (ii) objects of cognition and (iii) both

The verse 64 says that the succession (order) has three varieties, nomenclature has ten varieties, measure has five varieties, describability has three varieties and subject matter has three varieties

There are three types of order - (i) regular (ii) reverse and (iii) irregular The description of subject matter made on the basis of original order is known as regular order For example, "I bow to *Ṛsabha, Ajita* etc '' up to twenty four Lords The description of subject matter based on reverse order beginning from the other end is known as the reverse order For example, the following description of verse 65 belongs to this category - "I bow to *Vardhamāna*, the best of the victors and the other victors (*Jinas*) in reverse order with the hope of attaining the bliss of salvation"

The description of subject matter without regular or reverse order is known as irregular order It is exemplified in verse 66 as "Victorious" be the Lord *Neminātha*, the light of *Harivansha* clan and son of mother *Shivā*, who has a colour like an elephant, wild buffalo, dense cloud, cuckoo, peacock throat and a bee" Many such examples may be cited

This treatise of *Jīvasthāna* is the first part of six volumes with respect to the regular succession Sections like *Sat* (Existence), *Sankhyā* (number) etc have been derived from the middle section of the *Vedanā - Kaṣāya-Prābhrta* (Basket of Feelings and Passions), without reference to regular or reverse order Thus, *Jīvasthāna* may also be considered to

have irregular order However, the reverse order is not possible in the case of *Jīvasthāna*

The nomenclature has ten varieties (as pointed out above) The attributive or *Gaunya* is the mode of attributes The nomenclature based on attributes is known as attributive nomenclature For example, the names of Sun as *Tapana* (to heat) and *Bhāskara* (Shining) etc are all attributive names

The non-attributive nomenclature is without any reference to attributes and it has etymological meaning *Candrasvāmi, Sūryasvāmi, Indragopa* etc are examples of such names

The acceptual (*ādāna*) nomenclature is based on the material received It is not included in the attributive type as there is no reference to the received and the receiver If there is a reference of this type in the attributive names, they will not be based on attributes and they may be included in the acceptual category For example, the word *"Pūrna Kalasha"* is an acceptual name This means a pot filled with water

Q The word *"Pūrna Kalasha"* cannot be a name of acceptual category The designation of *"Kalasha"* for pot is not based on any received material as it is so called even without it Similarly, the word *'Pūrna'* (full) also cannot be acceptual It refers to the fullness - a quality which should be included in the attributive category The combination of both the words can also not be acceptual as it would be included in the modal combination

A This is not correct The word *"Pūrna-Kalasha"* (full pot) attains acceptuality because the pot is the base for materials like water etc (The water etc are acceptables and the pot is the acceptor) Similarly, the word, *"A-vidhavā"* (woman with husband alive) should also be included in this category with proper considerations

Q What are the simple acceptual names?

A The word *"Vadhū"* (Bride) and *"Antarvatnī"* (Pregnant) etc should be taken as simple names under this category The bride is

with respect to the acceptance of a husband and pregnant is due to having a child in the womb

The rival nomenclatures are represented by the words like *Kumarī* (Virgin) and *Vandhyā* (Barren) etc These words are the reverse of the acceptual names

The eternally doctrinal nomenclatures are represented by the words like *Dharmastikāya, Adharmāstikāya* (medium of motion and rest) etc These doctrines are eternal because they have no human origin The nomenclatures based on eternal doctrines are called eterenally doctrinal ones

The predominative nomenclature is represented by words like "Mango forest, *Neem* forest etc " The forests have many kinds of trees The names of only *neem* or mango trees are prominently included (because of their abundance)

The derivative nomenclature is represented by *Gauda, Āndhrāite, Dramilite* etc These names are based on the languages like *Gaudi, Āndhra and Dramila* etc

The measural nomenclature denotes the measures in number or weights such as Hundred, Thousand (numbers) and *Drona, Khărī, Karsa, Pala, Tulā* (measures) etc These measures are observed in every object of knowledge

The constituental nomenclature has two varieties - (i) accumulative (*Upachita*), and (ii) dimunitive (*Apachita*) The names like *Galgand* (goitered), *Shlipada* (elephantitis) and long-eared etc are accumulative ones Split-eared (*Chinnakarna*), split-nosed (*Chinnāsika*) etc are diminutive names

The combinatorial names have four types - (i) substantial, (ii) locational, (iii) temporal, and (iv) modal The names like *ibhya* (rich), *dandi* (staff-bearer), *chatrī* (umbrella-bearer), *garbhini* (pregnant), and *gauth* (filthy) etc are combinational names as they are based on the combination of two substances (like riches, staff,

umbrella etc) Weapon (*asi*) and axe (*parasu*) etc. are not combinatorial names as they get included in acceptual names

Q Weapons etc could form the base for combinatorial names because of their accompaniment (with persons or materials).

A No, they will, then, be included in the derivative nomenclatures

The locational combinatiorial names can be exemplified by words such as *Māthur* (from *Mathurā*), *Bālabha* (from *Bālabhī*), *Dakshināty* (Southern), and *Audīchya* (Eastern) etc They could be used in this way only when they are not included derivatively

The temporal combinatorial names are exemplified by words like *Shārada* (Autumnal) and *Vāsantika* (Springal) etc The names of spring, autumn or winter etc could not be included in this category as they represent derivational names

The modal combinatorial nomenclature may be exemplified by such words as angry, proud, deceitful, and greedy etc The names like lion, fire, *Rāvana* or *Yama* etc , based on similarity with attributes, are not included in this category, as they get included in the derivative category

There are no other types of nomenclature in addition to these ten, as they are not observed in practice

Q What is the category of nomenclature of this *Jīvasthāna* text?

A This text belongs to the category of attributive nomenclature as it describes the states of the *Jīva* (in terms of their physical and spiritual attributes)

Q The namal description of this text has alreaady been done under the six disquisition doors of auspicity etc Why the description of nomenclature is being done here again?

A This description is intended to describe the category of these ten nomenclatures, and to which one this text belongs

There are five type of measures - (i) substantial, (ii) locational or spatial, (iii) temporal, (iv) modal, and (v) standpoint-based. The substantial measures are exemplified by numerable, innumerable, and infinite numbers The one space-point and two space-points etc represent the spatial measures The temporal measures are the time units of *Samaya* (instants) and *Āvalis* etc The modal measure has five varieties - (a) sensory knowledge, (b) vocable or scriptural knowledge, (c) clairvoyance, (d) telepathy, and (e) absolute knowledge The standpoint measure has seven varieties - (a) pantoscopic, (b) collective, (c) pragmatic, (d) straight-thread, (e) verbal, (f) conventional, and (g) actualistic Alternatively, the standpointal measure has many varieties as narrated in the verse 67 (also found in *Siddhasen's Sanmati Tarka* 1.47) It says that there are as many standpoints as there are verbal paths Similarly, there are as many alien philosophical systems (*para-samaya*) as there are the standpoints

Q What is the criterion of validity of standpoints?

A The validity of standpoints is formal as they are the effects of the organs of valid knowledge (*Pramāṇas*) and are not contradictory to them

Q What is the measural nomenclature of this text out of these five?

A The measural name of this text is the modal one It also has five varieties This text belongs to the vocable or scriptural category of measures out of these five

Q The validity of the text has already been described on the basis of its original and traditional authorship This measural description is, therefore, not necessary?

A It is described here so that the pupils could learn about its scriptural category of measures This is despite the fact that pupils generally know about its validity due to its origin from the *Jinas*, which is otherwise not possible

Alternatively, the measures have six varieties - (i) Namal, (ii) representational, (iii) substantial, (iv) spatial, (v) temporal, and (vi)

modal The namal measure is the name itself, which is *"Pramāṇa"* (measures) The representational measure has two varieties – (i) similar and (ii) non-similar representations The similar one has form and the non-similar does not have form The substantial measure has two varieties – (i) canonical and (ii) a-canonical The canonical substantial measure is the knower of the canons without using it Alternatively, the verbal or written canon may be called so This is numerable (with respect to words), innumerable (with respect to speakers), and infinite (with respect to its meanings) The a-canonical substantial measure has three varieties - (i) body of the knower, (ii) the future knower, and (iii) distinctive (a category different from these two) The first two of them have already been described The third category has three sub-categories - (i) numerable, (ii) innumerable, and (iii) infinite The spatial and temporal measures should be taken as before The modal measure has five varieties - sensory, verbal, clairvoyance, telepathy, and absolute knowledge The present treatise of *Jīvasthāna* modally belongs to the measure of scriptural type However, substantially, it is numerable, innumerable, and infinite in verbal measure

There are three types of describability (i) description of one's own tenets, (ii) description of alien tenets, and (iii) description of own and alien tenets The scriptures, which describe, teach, and propound one's own tenets, are called own-tenet-describing The special state of this type is called the own-tenet-describability

The alien tenets are mis-apprehensions The scripture, which describes, teaches or propounds these alien tenets, is called alien-tenet-describing The state of this type is called alien-tenet-describability The scripture in which both - own and alien tenets are described, and alien ones are proved to be false and own tenets are established rationally - are known as bi-tenet-describing type The state of this type of description is known as bi-tenet-describability This text of *Jīvasthāna* has own-tenet-describability as it teaches only the own-tenets

The subject matter has three varieties (i) cognitions or organs of knowledge, (ii) objects of knowledge, and (iii) both This text has only one subject matter as it describes only the objects of knowledge

Thus ends the introduction

(ii) Positings (*Niksepas*)

There are four types of positing·

(i) States of the *Jīva* with respect to the name (*namal*)

(ii) States of *Jīva* with respect to representation (representational)

(iii) States of *Jīva* with respect to substance (substantial)

(iv) States of *Jīva* with respect to modes (modal)

The name "*Jīvasthāna*" (States of *Jīva*) is the namal positing The representational positing is the object in which the states of *Jīva* have been mentally consigned

The *Jīvasthāna* with respect to the substance has two varieties - (a) canonical and (b) a-canonical The canonical substantial positing is the one proficient in "*Jīvasthāna*" but not engaged in it at present A-canonical substantial "*Jīvasthāna*" has three varieties (i) the body of the knower (ii) would- be- knower, and (iii) distinctive The first two are easy to define The distinctive type is the space-reality, which forms the base for the States of the *Jīva*

The modal States of *Jīva* has two varieties - (a) canonical, and (b) a-canonical The canonical modal state of *Jīva* is the one proficient in *Jīvasthāna* and presently engaged in it The a-canonical modal states of *Jīva* are the fourteen types of spiritual stages like - wrong faith etc This treatise forms the category of a-canonical modal positing Thus, ends the section on positings

(iii) Standpoints (*Nayas*)

Now, the standpoints are described, as there could be no understanding of the world without them A standpoint partially determines an object, which has been studied fully through the method

of valid cognitions (*Pramāṇas*) There are two kinds of standpoints (i) substantive and (ii) modal - i e *Dravyārthika* and *Paryāyārthika* respectively A substance is an entity, which undergoes, has undergone, or will undergo modifications The substantive standpoint is purely aimed at substances A mode (*Pāryāya*) is differentiation in substances from any or all directions (*pari*-all directions, *āyānam*-change). The modal standpoint addresses these modifications

The substantive standpoint has three varieties - (i) figurative (*Naigama*), (ii) collective (*Sangraha*), and (iii) pragmatic (*Vyavahāra*) Negative does not exist without positive Thus, positive is the only real On the basis of this determination, the description encompassing all is called the collective standpoint Alternatively, modes do not exist without substances Thus, the acceptance of a substance as the only reality is also called the collective standpoint The pragmatic standpoint is the method of classification or division of objects comprehended under collective standpoint This is dependant on the ways of the world The existing entity cannot transgress the above two standpoints Thus, the manifoldness of objects is known as the figurative standpoint This means that the figurative standpoint is a combined form of collective and pragmatic standpoint All these three standpoints are perpetualistic (*nityāvādi*) as modes are not their objective, and there is no specific or general reference to time period for these three standpoints

The modal standpoint has two varieties (i) importal standpoint and (ii) etymological standpoint (*Artha* and *Vyanjana naya)* respectively

Q What is the difference between the substantive and modal standpoint?

A The modal standpoints are based on the time of termination of straight-thread words or utterances The word "termination" (*viccheda*) means interruption or end of time The straight-thread utterances refer to the present utterances Its interruption is the termination of the straight-thread-utterance The modal standpoints are, thus, based on the time (when this interruption takes place) Thus, the modal standpoint means determining the state of the object from the time of termination to one time-instant later The other standpoints are pure or impure substantive ones

The importal standpoints are determinant of the object only in the present state, which is identical with respect to differences in gender, number, case, time, person, and additions such as suffixing and prefixing (*upagraha*), and difference with respect to distinct (*artha*) and indistinct (*vyanjana*) modes This means that there is no difference in the meaning due to differences in words in this standpoint

The etymological standpoint determines difference in the objects due to the difference in the etymology of the words The importal standpoint is the straight - thread standpoint (*rju-sūtra naya*)

Q How is it so?

A The word *"rju"* indicates simple and present instantal mode (Thus, it denotes present mode only)

Q The figurative, collective, and pragmatic standpoints are also importal ones (Why only the straight-thread one has been called as such?)

A They could be called so, as they refer to objects However, they are not modal as they are substantive standpoints.

The etymological standpoint has three varieties - (i) verbal, (ii) conventional, and (iii) actualistic The verbalistic standpoint determines the meaning of the object on the basis of the words as its removes inconclusivity due to gender, number, time, case, person and additions (as before) The deviations in the gender may be exemplified (i) by using a word of masculine gender for a feminine object in statements like the star *Svāti* (masculine) is *Tārakā* (constellation-feminine), or (ii) by using a word of feminine gender for a masculine object like *"Avagama"* (learning-masculine) is *Vidyā* (feminine) This deviation may also be seen in (iii) using a neuter word for a feminine object like *"Viṇā"* (feminine, a specific musical instrument) is *Ātodyam* (neuter, an instrument) Other examples may also be cited as follows (iv) a feminine gender for a neuter object like *Āyudham* (neuter, weapon) is *shaktih* (feminine, power), (v) a neuter word for a masculine object like

Pata (masculine, cloth) is *Vastram* (neuter, fabric), (vi) a masculine word for a neuter object like *Āyudham* (neuter, weapon) is *Parashuh* (masculine, axe)

The deviation in numbers may be seen in the usage - *Naksatram* (constellation, singular number) *Punarvasū* (dual number, name of the constellation), where singular is expressed though a dual number It may also occur when a singular number is expressed by a plural number like, *Naksatram* (singular) *Shatvisah* (plural) *"Godau Grāmah"* is an example of deviation of number where dual number - *Godau* (river on both sides) is expressed by a singular number word *Grāmah* (village) The use of plural number for dual number may be exemplified by *Punarvasū* (dual number), *Pancatārkāh* (five stars, plural) The singular number for plural number may also be exemplified by *"Āmrāh"* (Plural) *Vanam* (singular, forest) i e the mango trees are forest The dual number for plural number may be exemplified by *"Deva-manusyāh Ubhau rāsi"* (the celestials and men are the two categories), where the first is plural and the other term is a dual number

The temporal deviation can be exemplified by the use of one tense for the other tense For example, in the sentence - "he will have a son, who has seen the world" - past tense has been used for the future tense as when the son will be born, he will see the world Thus, use of past tense for the future act is the temporal deviation

The case deviation is the use of one case for the other For example *"Grāmam Adhishete"* Here *Grāmam* (village) is in second case, while it should have been in the seventh locative case Here the meaning is that a person sleeps in the village There should be seventh case for the word *Grāma* rather than the second case

The deviation of person is the use of one person in place of the other person For example, the sentence - *"Ehi manye ratham yāsyasi, na hi yasyāsi, yātaste pitā"* - you mean that I will go by the chariot However, you will not go, your father has already gone (Here the root forms are different - *manye* refers to the first person (I mean) while *yāsyasi* refers to second person (will go). It should be *yāsyāmi* (I will go) for the first person and so on

The use of active voice (A) for passive voice (P) or vice-versa due to the use of prefixes or suffixes is known as additive deviation For example, *ramate* (P), *virmati* (A, rest); *tiṣthati* (A), *santiṣthate* (P, sits), and *vishati, nivishate* (gets seated) etc

These types of deviations are not proper as there cannot be a relation between different meanings of different words Hence, it is logical to use gender, number, case etc properly

Every word has its own specific meaning The conventional standpoint gives precedence to one meaning over several meanings of the same word There are many synonyms for the word *Indra* (Lord of deities)- *Indra, Shakra, Purandara* etc Each word has its own derivative meaning as follows

(a) *Indra* - from the root *'Inda'* means a wealthy and divine person

(c) *Shakra* - from the root *'Shaka'* means one who has power and energy

(b) *Purandara* - from the word *Pura* (town) and *Dara* (split or tear), which means one who splits or wins over the towns and cities

These three words have different meanings and they could not be taken to have the same or one meaning Thus, there could be no synonyms as it is contradictory to have the same meaning for different words

Q There should be no contradiction in having the same meaning for many words?

A This is not correct as all synonyms will, then, have one meaning only There will, thus, be possibility of all words becoming one. Thus, different words have different meanings The conventional standpoint overrules other meanings and gives precedence to one meaning only

The actualistic standpoint emphasises the use of a word only when it represents the actual state or quality of the object in question Accordingly, there is no compounding of words as the words representing different times and meanings cannot be one There can also not be any interdependence among them, as they are different with respect to letters, meanings and times etc Different words cannot be dependent on each other Thus, they cannot even form a sentence This concept of a single meaning for a single word is called actualistic standpoint

In this standpoint, a single word like *"Gau"* (cow) does not have many meanings A single word cannot have many meanings It would be contradictory

Alternatively, words are constructed by using different letters This leads to variation in meanings The concept of single word having single meaning is also called actualistic standpoint

Thus, there are seven standpoints in brief They may be innumerable with respect to their secondary classification The user must understand them There cannot be proper knowledge of the meaning or nature of the object without understanding them

The verses 68-69 tell us - 'The *Jinas* state that one cannot understand the meaning of aphorisms (*Sūtras*) without the knowledge of standpoints The ascetics proficient in the doctrine of standpoints are the true knowers of the canons Thus, one should try to explain or expose the meanings of the canons when one has mastered them The meaning and knowledge of objects is hidden in the deep forest of standpoints and is difficult to understand (Similar ideas are expressed in AN (661) and ST (3 64-65) in their *Prākrta* verses)

(iv) Knowledge-in-Conformity: *Anugama*

Now, the knowledge-in-conformity will be described

ETTO IMESIM CODDASAṆHAM JĪVASAMĀSĀṆAM MAGGAṆATTHADĀYE TATTHA IMĀṆI CODDASSA CEVA TTHĀṆĀṆI ṆĀDAVVĀṆI BHAVANTI ||2||

Etsmāt etesām caturdashānām Jīvasamāsānām mārgaṇāsthānāya tatra etani cuturdasha ca eva sthānāni jnātavyāni bhavanti || 2 ||

The above two-fold scriptural knowledge (physical and psychical) indicates that there are only fourteen stations of investigation (*Mārganās*) for learning the fourteen spiritual stages of *Jīvas*. (This text uses the term *"Jīvasamāsa"* for these stages However, it was later replaced by the term *"Gunasthāna"*) || 2 ||

The term *"Etto"* means "from this" What is meant by, "from this"? It means the current description is based on the valid means of cognition (of physical and psychic nature and authority also)

Q How do we know this?

A This text of States of *Jīva* originates from valid authority It cannot originate from invalid knowledge This statement is not violated by the fact that the waterful river *Gangā* originates from the non-watery *Himvān* or, *Himalayas* (suggesting origination of the valid from the invalid) It is contended here that the component (water) and the composite (the snow-peaked *Himalaya* mountain) are always in contact with each other, these two are not different from each other, otherwise there would be contradiction (This means that water is a constituent of the *Himalayas* and, hence, *Gangā* can originate from it Thus, there is no violation)

The means of valid cognition also have two varieties - (i) physical, and (ii) psychical The physical or modal variety involves numerable, innumerable, and infinite (*Jīvas*) on the basis of words, cognisables and cognisers

The psychical variety of the means of valid cognition has five forms - (i) sensory knowledge, (ii) scriptural or vocable knowledge, (iii) clairvoyance, (iv) telepathy, and (v) pure or absolute knowledge, or omniscience.

Sensory Knowledge

The sensory knowledge is acquired through the five senses and the mind by destruction-cum-subsidence of knowledge-obscuring *karma* It consists of four steps - (i) apprehension (*avagraha*), (ii) speculation (*Ihā*), (iii) perceptual judgement (*avāya*), and (iv) retention (*dhāraṇā*) Its tools are touch, taste, colour, smell, sound and all other seen, heard and experienced objects It has 336 varieties beginning with these twelve ones - many, many kinds, quick, hidden, un-expressed and lasting along with their opposites, and their further combinations

Scriptural or Vocable Knowledge

The scriptural or vocable knowledge is preceded by sensory knowledge It occurs due to the destruction-cum-subsidence of scriptural knowledge-obscuring karma It deals with objects other than those known through the sensory knowledge

Clairvoyant Knowledge

The clairvoyant knowledge is the direct knowledge of the mattergic reality with respect to its four aspects – substantive, spatial, temporal, and modal Substantively, it knows upto one part of the gross body of single *Jīva* obtained by dividing it into number of units equal to units of *pradeshas* of occupied space This is its minimum limit It knows all about a single atom (*paramāṇu*) as its maximum limit The intermediate category of clairvoyance knows about the intermediate category of objects between the lowest and the highest limits.

Spatially, the clairvoyant knows the innumerableth part of an *Utsedhāṅgula* (currently estimated as about 1 7 cm) as the minimum and innumerable world-space as the maximum The intermediate category involves intermediate limits between the two

Temporally, the clairvoyant knows the innumerableth part of an *Āvali* (a time unit equivalent to about 10^{-4} seconds) as the minimum for the past and the future It knows the past and the future *Samaya* units of time equal to *pradeshas* in innumerable worlds to the maximum The intermediate category of clairvoyance knows the intermediate range of these time limits Modally, the clairvoyant knows all about the capacity of the realities described under substantive category

Telepathic Knowledge

The telepathic knowledge is the direct perception of the material objects in the mind of others together with the mind itself (as it is also a mattergy) Substantively, the minimum it knows is the shedding of gross body material per unit *Samaya* It knows the infinitesimal part of the *karmic* matter bonded in an instant of time - *Samaya* as its maximum Spatially, it knows a minimum area in a radius of 3-9 *koshas* (about 6-18 miles or 10-30 kms) The maximum it knows is the area of the human world upto its end point It does not know the area outside the human world Temporally, it knows about two to three rebirths as the minimum and innumerable rebirths as the maximum

Absolute Knowledge

The absolute knowledge or omniscience refers to direct knowledge of all the realities and their modifications in the past, present and future

Q Which of the psychical variety of valid cognitions is intended here?

A The sensory, clairvoyant and telepathic cognitions are not intended for this treatise The scriptural cognition is intended with respect to this text. However, omniscientific cognition is intended here with respect to the essence or meaning of the text

When we count this point from the regular succession method, the second cognition is intended here in respect of the physical and psychical scriptures The fifth omniscientific cognition is intended here in respect of the essence of the subject matter When we count the same

through the reverse succession method, it is the fourth cognition of physical and psychical scriptures (which is intended here with respect to the text), and it is the first cognition of omniscience, which is intended in respect of the essence of the subject matter With respect to the irregular succession, the scriptural and omniscientific cognitions are intended

The name of scriptural knowledge is an attributive name It is numerable with respect to letters, words, sentences, sections etc. It is infinite with respect to the subject matter The scriptural knowledge has two-fold describability with respect to own and alien scriptures

Subject Matter

(a) Secondary Texts or Quasi-Canons

The subject matter of scriptural knowledge has two varieties - (i) primary cannons (*Anga*), and (ii) secondary canons (*Anga-bāhya*) There are fourteen secondary texts as follows

1 *Sāmāyika* (Equanimity) 2 *Caturvinshatistava* (Eulogy of 24 Tīrthankaras) 3 *Vandanā* (Salutations) 4 *Pratikramana* (Penitential Retreat) 5 *Vinaya* (Reverence) 6 *Krtikarma* (Ritual performance) 7 *Dasha-vaikālika* (non-timely Decadic-texts) 8 *Uttarādhyayana* (Subsequential Studies) 9 *Kalpa-vyavahāra* (Practices and Atonements) 10 *Kalpākalpa* (Do's and Don't Do's) 11 *Mahākalpa* (Practice of Specifics) 12 *Pundarīka* (Rituals for Celestial Births) 13 *Mahāpundrīka* (Austere Performance) 14 *Nisithikā* (Expiations and Atonements)

The *Sāmāyika* describes the techniques of attaining equanimistic mental state with respect to the six points of view - name, representation, substance, time, space and modes The *Caturvinshatistava* describes the names, body, configurations, height, five auspicious days, 34 excellences (*Atishayas*), methods of salutation to the twenty-four Ford-builders (of different periods) and the accruing fruits The *Vandanā* describes the

auspicious salutations to the single *Jina* and the temple related with him The *Pratikramana* (penitential retreat) deals with seven types of atonements [daily, nightly, fortnightly, four-monthly, yearly, *Iryāpathic* - related to movements, *Uttamārthic*-ending of life penitencially (MC 615)] due to physical and mental flaws during inattentive or faulty observances The *Vinaya* (Reverence) deals with the five types of reverence in respect of knowledge, faith, conduct, austerity, and methods of homage The *Kritikarma* deals with the different methods of worship of the enlightened ones, the Salvated ones, the Pontiffs (*Ācāryas*), the Preceptors (*Upādhyāyas*) and the Sages The *Dasha-vaikālika* deals with the complete process related to conduct and alms-begging (*ācāra* conduct, *gocara* Cow-like alms-begging)

The *Uttarādhyayana* deals with replies to various questions (concerned with four types of inflictions - *Upasargas*) and 22 types of afflictions (*parīsahas*) for subsequential canonical studies It contains 36 chapters as per *Samavão* *Kalpa-Vyavhāra* deals with (i) proper conduct for the ascetics, and (ii) atonement for their improper conducts The *Kalpākalpa* (practices and atonements) deals with all the proper and improper conduct of the ascetics (with respect to substance, location, time and mode) The *Mahākalpa* deals with conduct of (*Jina*- modelled and elder-modelled) ascetics with reference to different times and body structures The *Pundarīka* texts deal with those observances (like worship, self-control, austerity etc) which lead to the birth in celestial destinity of four-fold gods The *Mahāpundarīka* deals with those conducts and observances leading to the birth as *Indra* and *Pratīndra* The *Nisithikā* deals with the various types of expiations for inattentive or faulty ascetic conducts

(b) Primary Texts or Canons (*Angas*)

The Primary canons have twelve texts as follows.

1 *Ācārānga* (Canon of Monastic Conduct)

2 *Sūtrakrtānga* (Canon of Tenets)

3 *Sthānānga* (Canon of Stationing)

4 *Samvāyānga* (Canon of Categories)

5 *Vyākhyā-prajnapti* (Canon of Explanations)

6 *Jnātā-dharma-kathā* (Canon of Stories of Religious Practitioners)

7 *Upāsakādhyayana* (Canon of Votaries)

8 *Antakrta-dashā* (Stories of Decad of the End-makers)

9 *Anuttaropa-pātika-dashā* (Stories of Decad of the *Anuttara* - borns)

10 *Prashna-Vyākarana* (Discourses on Enquiries)

11 *Vipāka-Sūtra* (Canon on Fruitions)

12 *Drstivāda* (Discourses on Different Doctrines)

The verses 70-71 state that the *Ācārānga* deals with the topics related to the observances of the ascetics in 18,000 verses or padas (of 32 letters each) in terms of the following points
(i) How to walk? (ii) How to stand? (iii) How to sit? (iv) How to sleep? (v) How to take food? (vi) How to speak? (vii) How sinful *karmas* are not bound with the *Jīva*? The answer to these questions is that one should (i) walk, (ii) stand, (iii) sit, (iv) sleep, (v) take food, and (vi) speak with care and watchfulness Thus, by doing so, (vii) the sinful *karma* are not bound with the *Jīva* This type of description of the ascetic conduct is found in *Ācārānga*

The *Sūtrakrtānga* text has 36,000 *padas* and it propounds (i) reverence to knowledge (ii) proclamations (iii) do's and don't do's (iv) re-initiation (v) practical religious observances and teachings, and (vi) description of own and alien tenets

The *Sthānānga* text has 42,000 *padas* and it describes the stations and categories starting from one to ten consecutively This is exemplified by verses 71-72 (of *Pancāstikāya* of Kundakunda) which mean

(i) The *Jīva* is one (with respect to consciousness.)

(ii) The *Jīva* is of two kinds (with respect to knowledge and conation)

(iii) The *Jīva* has three varieties (with respect to consciousness of (i) *karma* (ii) *karmic* fruition, and (iii) knowledge Alternatively, the triad of origination, destruction and permanence may also be taken into consideration)

(iv) The *Jīva* has four varieties with respect to its transitions in four destinities

(v) The *Jīva* has five varieties with respect to the five volitional characters

(vi) The *Jīva* has six varieties with respect to the disorderly transitions in six (east, west, north, south, up, down) directions during the process of taking rebirth

(vii) The *Jīva* has seven varieties with respect to its seven-fold predications based on polyviewistic concept

(viii) The *Jīva* has eight varieties with respect to the influx of eight types of *karma*

(ix) The *Jīva* has nine varieties with respect to the nine categories of reals (through which it undergoes transformation)

(x) The *Jīva* has ten varieties (with respect to its embodiments and senses) The ten varieties are six one-sensed - (i) earth-bodied, (ii) water-bodied, (iii) fire-bodied, (iv) air-bodied, (v) general plant-bodied, (vi) individual plant-bodied alongwith, (vii) two-sensed, (viii) three-sensed, (ix) four-sensed and (x) five-sensed ones

The fourth text of *Samavāyānga* contains 1,64,000 *padas* It deals with category-wise collection of objects This is a four-fold collection-substantive, spatial, temporal and modal For example, substantively, the *Pradeshas* of the realities of medium of motion and rest, cosmic space and single *Jīva* are equal Spatially, the *Sīmantaka* region (First layer-*Indraka*) of the first infernal abode, human-inhabited

region (of 2 1/2 continents), the heavenly plane named *Rju* in the first layer of the first heaven, and the region of salvation are equal in area Temporally, any *Samaya* unit of time is equal to any other *Samaya* unit and any *Muhūrta* (48 minutes) is equal to any other *Muhūrta* Modally, the mode of perfect knowledge is equivalent to the mode of perfect conation as the consciousness is commensurate with the knowledge of the knowables

The fifth text of *Vyākhyā-prjnapati* has 2,28,000 *padas* It deals with 60,000 questions like "Does *Jīva* exist?" "Does *Jīva* not exist?" etc

The sixth text of *Jnātā-dharmakathā* has 5,56,000 *padas* It deals with various religious stories and tales, sermons of the Ford-builders and methods of removing doubts of the chief disciples regarding them It encourages right method of study of scriptures among the votaries

The seventh text of *Upāsakādhyayana* has 11,78,000 *padas* It deals with the characteristics of 11 types of lay followers It also describes their vowal observances and practical conducts The eleven types are called Model *(Pratima)* stages of intensive course of discipline As per verse 74, these are

(i) *Darshana* (right faith) (ii) *Vrata* (religious resolutions/vows) (iii) *Sāmāyika* (equanimity) (iv) *Prosadha* (24-36 hour fasting) (v) *Sacitta virata* (Renunciation of green vegetables) (vi) *Ratri-bhukti virata* (Renunciation of night-eating/sex) (vii) *Brahmcharya* (Celibacy) (viii) *Parigraha virata* (Renunciation of possessions/attachment) (ix) *Ārambha virata* (Renunciation of household activities) (x) *Anumati virata* (Renunciation of Approval) (xi) *Uddista virata* (Renunciation of intended-for-self objects or food)

The eighth text of *Antakrta-dashā* has 23,28,000 *padas* It gives details of ten persons in the period of each Ford-builder who have attained salvation after winning over various types of ruthless calamities and are graced with auspicious emblems *(prātihāryas)* The *Tattvārtha Bhāsya* tells us that the following ten attained salvation in this manner during *Vardhamān Mahavira's* time, (i) *Nami*, (ii) *Matanga*, (iii) *Somila*, (iv) *Rāmaputra*, (v) *Sudarshana*, (vi) *Yamalīka*, (vii) *Valīka*, (viii)

Kıṣkambila, (ix) *Pālamba*, and (x) *Astaputra* Sımılarly, there have been ten other ascetıes ın the perıods of each ford-buılder begınnıng from *Ṛsabha* to *Pārshvanātha* who overcame ruthless calamıtıes, destroyed all the eıght *karmas*, and termınated theır cycle of bırths

Anuttaropa-pātıka-dashā ıs the nınth canonıcal text containıng 92,44,000 padas It descrıbes those who have taken bırth ın heavenly abodes desıgnated as *Anuttaras* (Excellents) - ten ın each ford-buılder's perıod who have overcome ruthless calamıtıes and are graced wıth auspıcıous emblems The *Tattvārtha bhāsya* tells us that the ten specıal-bed-borns ın *Vıjaya, Vaıjayanta, Jayanta, Aparājıta,* and *Sarvārtha-sıddhı Anuttara* abodes of the heavens, are *Ṛsıdāsa, Dhanya, Sunaksatra, Kārtıkeya, Ānanda, Nandana, Shālıbhadra, Abhaya, Vārıṣena,* and *Cılātaputra* They were born ın the perıod of *Mahāvıra* Sımılarly ten persons were born ın each Ford-buılder's perıod from *Ṛsabha* to *Pārshvanātha* who overcame the rutlhless calamıtıes ın theır tımes and were born ın *Anuttara* abodes of *Vıjaya* etc

The tenth text ıs named as *Prashnavyākaraṇa* and contaıns 93,16,000 *padas* It descrıbes four types of narratıves as below

(ı) Chargıng narratıves (*Ākṣepanī kathās*) are concerned wıth the descrıptıon of sıx realıtıes and nıne spırıtual reals after refutıng the varıous one-sıded vıews about them contaıned ın alıen canons

(ıı) Refutıng narratıves (*Vıkespaṇī kathās*) are concerned wıth storıes whıch first present the charges by alıen canons on own precepts and then establısh them by refutıng the charges In the end, sıx physıcal realıtıes and nıne spırıtual reals are descrıbed as per own canons

(ııı) Stımulatıng (relıgıously) narratıves (*Samvedanı kathās*) descrıbe the fruıts of merıtorıous deeds

Q What are the fruıts of merıtorıous deeds?

A The accomplıshments of *Tırthankaras*, *Rsıs*, Chıef dıscıples, Unıversal monarchs (carryıng the turnıng wheel of the world),

Baladevas, *Vāsudevas*, Celestials and *Vidyādharas* (persons with miracuolus powers) are the fruits of meritorious deeds

(iv) Dissuading (from wordly allurements) narratives (*Nirvejani kathās*) describe the fruits of sinful deeds

Q What are the fruits of sinful deeds?

A The fruits of sinful deeds are birth, old age, death, disease, pain, and poverty etc , as found in hellish, subhuman, and degraded human beings The dissuading narratives lead to detachment from the world cycle, body and sensual enjoyments It is said in verse 75 (B A 656-57) that the charging narratives describe the realities and refuting narratives are related with refuting the alien point of views and establishing the own precepts The stimulating narratives describe the effects of religious observances and the dissuading narratives promote detachment (B A has somewhat different definitions of these narratives)

The refuting narratives should not be told to those persons who are ignorant of the *Jain* principles This is because a person not knowing the *Jain* tenets may be perplexed by the narratives concerning the alien precepts and may adopt the wrong faith Such a person should be told the other three types of narratives These will inspire him to learn *Jain* tenets and effects of merits and demerits He will loose doubts about *Jain* precepts and will get attached to the *Jain* order like the bone marrow with the bones He will loose disinterest in *Jain* tenets and will be indifferent to worldly enjoyments and sex, and will practice austerities, religious vows and laws Such a person could be told refuting narratives For this type of person, even the uninteresting narratives become good narratives Thus, the ascetic should tell the narratives to proper persons

The text of *Prashnavyākarana* also describes the hurt, lost, fist, anxiety, profit, loss, joy, sorrow, life, death, victory, defeat, glory, longevity, number and riches according to the questions.

The *Vipākasūtra* is the eleventh text and it has 1,84,00,000 *padas* It describes the fruition of meritorious and demeritorious *karmas*

The sum of the total *padas* of eleven primary texts is, thus, 4,15,02,000

The twelfth primary text is called *Dṛṣtivāda* Its contents are now described There are 180 actionist (*kriayāvādis*) creeds like *Kautkala, Kānteviddhi, Kaushika, Harishmashru, Māddhampika, Romasha, Hārita, Munda, Āshvalāyana* and others There are 84 creeds of the inactionists (*A-kriyāvādis*) like *Mārici, Kapila, Ulūka Gārgya, Vyāghrabhūti, Vādvali, Māthara, Maudgalyāyana* and others There are 67 creeds of agnostics (*Ajnānavādis*) like *Shākalya, Valkala, Kuthumi, Sātyamugri, Nārāyaṇa, Kaṇva, Mādhyandina, Moda, Paippalāda, Bādarāyana, Svestakrta, Aitikāyana, Vasu, Jaimini* and others There are 32 indeterminist (*Vainayika*) creeds like *Vashiṣta, Pārāshara, Jatukarna, Vālmiki, Romaharshini, Satyadatta, Vyāsa, Ilāputra, Aupamanyu, Aindradatta, Ayasthuna* and others All these creeds make up to 363 The *Drstivāda* deals with the description and refutation of all of them

Q Which of the primary canons is intended here, *Ācārānga* or other ones?

A Neither *Ācārānga* nor any other text is intended here It is *Drstivāda* (Discourses on Different Doctrines) which is intended here This is described under five heads (i) Order, (ii) Nomenclature, (iii) Measure (*Pramāṇa*), (iv) Describability, and (v) Subject matter or contents

The order has three varieites - (i) regular, (ii) reverse and (iii) irregular When we take regular order in consideration, the twelfth text is intended here When we take the reverse order in account, it is the first text which is intended here With respect to irregular order, it is *Drstivāda* which is intended here.

The nomenclature of this text is an attributive one - called *Dṛstivāda* It describes many creeds (*Vāda* - discourses).

Its measure is numerable with respect to letters, syllables, sentences, chapters and disquisition doors By subject matter, it is infinite

The describability is dual

Its subject matter can be classified under five heads - (i) *Parikarma* (mathematics), (ii) *Sūtra* (philosophical descriptions), (iii) *Prathamānuyoga* (biographies and legends), (iv) *Pūrvagata* (Pre-canons), and (vi) *Cūlikā* (Appendices or commentaries for learning the canons)

The *Parikarma* has five sub-texts- (i) Treatise on Moon (*Chandra -prajnapti*) (ii) Treatise on Sun (*Sūrya -prajnapti*) (iii) Treatise on *Jambūdvīpa* (*Jambūdvīpa -prajnapti*) (iv) Treatise on Islands and Oceans (*Dvipa- sāgara- prajnapti*) and (v) Treatise on Exposition of Explanations (*Vyākhyā- prajnapati*)

The Treatise on Moon describes the age, family, prodigies (*Ṛddhi*), motion and height etc of the lunar disc through 36,05,000 *padas*

The Treatise on Sun contains 50,03,000 *padas* It deals with the age, enjoyment, family, prodigies, height, motion, loss and gain in day's length, rays, and light of the Sun

The Treatise on *Jambūdvīpa* has 3,25,000 *padas* It deals with men and animals etc born in the lands of action and enjoyment together with mountains, lakes, rivers, temple-altars, regions and residences, and natural *Jina* temples etc found in *Jambūdvīpa*

The Treatise on Island and Oceans has 52,36,000 *padas* It deals with the details of continents and oceans in terms of *Uddhāra Palya* (a bigger time and length unit with a pit base) and other various contents therein

The Treatise on Exposition of Explanation has 84,36,000 *padas* It quantitatively (and qualitatively) deals with the non-living realities with sense perceptibility (mattergy) and without sense-perceptibility

(medium of motion, and rest, time and space) and the living reality of two types - liberatable and non-liberatable

The *Sūtra* Section of *Drstivāda* cantains 88,00,000 *padas* It deals with the various creeds of the *Jīva* such as non-bonding, non-covered, non-doer, non-enjoyer, devoid of qualities, omnipresent, atomic in size, non-existential by nature, existential by nature, evolved out of the combination of five elements, devoid of consciousness, concious even without knowledge, eternal and non-eternal etc (in terms of 363 systems of actionists, inactionists, agnostics, and indeterminists). It also describes the concepts of (i) doctrine of three sets of *Goshāla* (ii) fatalism (also of *Goshāla*) (iii) non-dualism of knowledge (*Vijnānavāda* of *Buddha*) (iv) knowledge through words (word-*Brahmism* of *Mīmānskas*) (v) Naturalism (*Pradhānavāda* of *Sānkhyas*) (vi) Materism (of *Kapila* and *Vaisheṣikas*) and (vii) Super-humanism or *Puruṣavāda* (of *Vedāntins*) It is said (verse 76) that there is description of only four chapters out of the 88 chapters of the *Sūtra* section The first chapter deals with the non-bonders (*Jīva*) The second chapter deals with the doctrine of three sets The third one describes the fatalism The fourth one deals with own *Jain* concepts

The Biography and Legend (*Prathamānuyoga*) section of the *Drṣtivāda* has 5000 *padas* It deals with legendary and biographical stories as described through verses 77-80 The *Jinas* have sermonised about twelve types of biographic legends which contain the biographies and histories of the *Jinavansh* (Jina family) and *Rajvansh* (royal family) The first type deals with the lineage of the Enlightened (*Arihant*) or Ford-builders The second type describes the universal (wheel-turning) monarchs (*Cakravartis*) The third type describes the lineages of the learning proficients (*Vidyādharas*) The fourth deals with the lineages of *Vāsudevas* (a class of torch-bearers of the *Jains*) The fifth type deals with the lineages of the sky- moving (*Cāraṇa*) saints The sixth type deals with the lineages of wise ascetics (*Prajnā-shramaṇas*) The seventh to twelfth types deal with the lineages of the royal families of *Kuru, Hari, Ikṣvāku, Kāsyapa, Vādi* and *Nātha* respectively

The Pre-canons or *Purvagata* section of *Drṣtivāda* has 95,50,00,005 *padas* It deals with the origination, destruction and permanence of the realities etc

The Appendices have five sub-sections They relate to water, land, trickery, appearance, and space respectively The sub-section relating to water contains 2,09,89,000 *padas* It deals with incantations, rituals and austerities leading to motion and stoppage of (and in) water The sub-section relating to land also has the same number of *padas* and deals with incantations, rituals, and austerities leading to the underground movement It also deals with the architecture (Civil Engineering) and other matters related to good and bad causes and effects related to land The sub-section relating to trickery also has the same number of *padas* and describes the necessary incantations etc leading to the art of jugglery The sub-section on appearance also has the same number of *padas* describing necessary incantations etc leading to transformations of appearances in the form of lion, horse, deer and other animals It also describes the characteristics of the art and craft of painting, sculpture, carpentry, and mining (rock cutting) etc The sub-section relating to space also has the same number of *padas* and describes the incantations etc leading to the art of moving in space

The total number of *padas* in the above five sub-sections of the Appendices is ten crore fortynine lacs forty six thousand (10,49,46,000)

Q What is the source of this Treatise of *Jīvasthāna*?

A This treatise does not originate from *Parikarma, Sūtra* etc But it is based on the Pre-canon (*Pūrvagata*) section of *Drstivāda*

This can be described in five ways· (i) order, (ii) nomenclature, (iii) measure, (iv) describability, and (v) subject matter

There are three kinds of order - regular, reverse, and irregular The "States of *Jīva*" originates from the fourth section in regular order, second section in reverse order, and *Pūrvagata* (Precanon) section with respect to the irregular order

The term "*Pūrvagata*" (Pre-canon) is derived from two words "*Pūrva*" and "*gata*" It means originating from *Pūrvas* or earlier knowledge, or it has attained the status of Pre-canonical knowledge Thus, the term is an attributive name. This is numerable with respect to

letters, syllables, verses, sentences, chapters and disquisition doors However, it is infinite with respect to the subject matter

It has decribability related with own tenets. The section on subject matter has fourteen sub-sections named as *Utpāda-pūrva, Agrāyanīya, Viryānu-pravāda, Asti-nāsti-pravāda, Jnān-pravāda, Satya-pravāda, Ātma-pravāda, Karma-pravāda, Pratyā-khyāna, Vidyānu-pravāda, Kalyāna-vada, Prāṇāvāya, Kriyā-vishāla, Loka-vindu-sāra*

The *Utpāda-pūrva* (Pre-canon on Origination) contains one crore *padas* It deals with origination, destruction and permanence aspects of the realities of the *Jīva*, time, and non-living mattergy through its ten sections (*Vastus*) and 200 chapters (*Prābhrtas*) (It deals with these topics with respect to 81 alternatives as given in the *Jīvakānda* commentary of the verse 366)

The *Agrāyanīya Pūrva* (Principal Preceptual Pre-canon) contains ninety-six lac *padas* It has 14 sections and 280 chapters It deals with the principal contents of the primary canons qualitatively and quantitatively (The descriptions involve 700 standpoints, five existents, and six realities, seven and nine categories of spiritual nature as per commentary of GJ-verse 366)

The *Viryānu-pravāda Pūrva* (Pre-canon on Discourses on Potentiality) has 70,00,000 *padas*, eight sections and 160 chapters It deals with the energy or potentiality of (i) self, (ii) others, (iii) both, (iv) location, (v) birth, and (vi) austerities (alongwith other potentialities of matter and its modifications).

The *Asti-nāsti-pravāda* (Pre-canon on Discourses on Existence-cum-Non-existence) has sixty lacs of *padas*, 18 sections and 360 chapters It deals with the existence-cum-non-existence of the living and non-living beings For example, (i) it (*Jīva*) exists with reference to its own substance, location, time and mode, (ii) it does not exist with respect to alien substance, location, time and modes, (iii) it is indescribable with respect to simultaneity (of self and others), (iv) it exists and non-exists as well with respect to the first and the second alternative in order, (v) it exists as well as is indescribable with respect

to the first and the third alternative, (vi) it does not exist as well as is indescribable with respect to the second and the third alternatives, and (vii) it exists, non-exists as well as is indescribable with respect to the first, second and third alternatives The same treatment may be carried out with the realities of the non-living and others

The *Jnāna-pravāda* (Pre-canon on Discourses on Knowledge) has 99,99,999 *padas*, 12 sections and 240 chapters It deals with five right knowledges and three wrong knowledges It describes the characteristics and varieties of knowledges beginningless-endless, beginningless with end, with beginning-endless, with beginning and end with respect to the substantive and modal standpoints It describes the general and special properties of knowledge

The *Satya-pravāda* (Pre-canon on Discourses on Truth) has one crore and six *padas*, 12 sections and 240 chapters It deals with the following

(i) Guard or control of speech (*Vak-gupti*)

(ii) Means for refining the speech

(iii) Use of words or speech

(iv) 12 kinds of language

(v) Types of speakers

(vi) Kinds of false speech, and

(vii) Ten kinds of true speech

The guard of speech means not to speak untruth, control over speech, or keeping silence There are eight points in the body for refining the speech (These are head, throat, chest, teeth, nose, palate, root of the tongue, and the lips) The speech may be good or bad which is easily understandable The 12 kinds of languages or speech are as follows (i) complaining, (ii) quarreling, (iii) back-biting, (iv) non-sensical, (v) pleasing or attachmental, (vi) painful or aversional, (vii) posessional, (viii) dishonest or cheating, (ix) disrespectful, (x) untrue or theft-promoting, (xi) right-faith promoting, and (xii) wrong-faith promoting

The undesirable speech of charging others like "he is the doer of this act" is the complaining speech The quarreling speech is too well known (it encourages conflict and quarrel among the concerned) The back-biting speech talks of the defects of others in their absence The speech unconcerned with religion, wealth, desires and salvation is known as the non-sensical speech A speech leading to attachment in the sense objects like words etc is known as the pleasing speech The speech leading to aversion towards the sense objects is known as the painful speech The posessional speech is the speech promoting earning of the livelihood and protection of worldly possessions The dishonest speech entices a person to cheat in trade and commerce The speech which leads one to be disrespectful even towards those who are qualified due to their penance and knowledge is known as the disrespectful speech The speech leading to the tendency towards stealing is known as the false or untrue speech The speech preaching the right path is known as the right-faith promoting speech The reverse of this type of speech is called wrong-faith promoting speech

The speakers are two or more sensed *Jīvas* who have developed the mode for speaking The untruth has many varieties with respect to substance, location, time, and mode

The truth has 10 varieties- (i) nomenclatural, (ii) appearance (a better term, formal confuses the meaning), (iii) representational, (iv) apprehensive, (v) conventional, (vi) arrangementative, (vii) regional, (viii) country, (ix) modal, and (x) canonical

The nomenclatural truth is the naming of a living or non-living object for practical purposes even in the absence of original objects or meaning of the word For example, the name *Indra* etc (One is so named even in the absence of such attributes as magnificence etc). The truth which is expressed on the basis of the form of the objects even in the absence of its meaning is known as the formal or appearance truth For example, the designation of the picture (painting or idol) as a man even in the absence of qualities of consciousness and knowledge etc is represented by this truth The representational truth is defined as assumptory expression as in the case of chess or gambling in the absence of the actual objects The words spoken with respect to eternal and non-eternal modes are known as relative or apprehensive truths The

conventional or popular truth is that which describes an object on the basis of popular usage The use of the word "*Pankaja*" (born in mud) for a flower, despite many other necessary factors like earth, water etc for its germination, is an example of this category The arrangementative truth is that which illustrates the orderly positions or arrangements of constituents This is spoken at a time when incense powder or an array is arranged in the form of lotus, crocodile, heron, swan, and other auspicious figures (*Sarvato-bhadra*) etc The regional truth is defined as the speech leading to the attainment of religion, wealth, desires, and salvation in 32 *Āryan* and non-*Āryan* regions The country truth is defined as the words or speech indicating the characteristics and duties of the villages, cities, kings, kingly attendants, heretics, castes, and families etc The common man does not know the true nature of objects The speech meant for such persons, for proper observance of religious duties and for instructions like "this is sterlised and this is not sterlised" (e g water or milk etc) by the restrained or partially restrained, is known as the modal truth The canonical truth is the speech which describes accurately the qualities and modes of the six realities as propounded in the canons

The *Ātma-Pravāda pūrva* (Pre-canon on the Discourses on Soul) contains 26 crore padas, sixteen sections and 320 chapters It describes the nature of the soul as knower, enjoyer, enlightened, pervasive (in body) and the like It is said in the verses 81-82 that the living being is doer, speaker, having vitalities, enjoyer, mattergic, experiencer and knower, pervasive, self-born, embodied, knowledge-based (*mā-nav*), attached, birth-taking, proud, deceitful, active, contracting, expanding, self-knowing, living inside, and has many other qualities (The word *Jīva* is used here for both the embodied and the diembodied soul)

The meanings of the terms used in the verse 81-82 will now be described The word "*Jīva*" is derived from the root "*Jīv*" with a meaning to live It is called so as it lives in the present, it has lived in the past and it will live in the future It physically lives with ten vitalities It lives with consciousness etc on absolute basis It is called doer or actor as it does good or bad deeds It is speaker as it speaks truth and false, proper and improper It is having vitalities as it has ten vitalities to live It is called enjoyer as it enjoys the merits and demerits in the four destinities of celestial, human, sub-human and hellish types in the world

It is called mattergic as it grows and decays with various types of bodies and six types of configuration. It is experiencer of pain and pleasure. It also has the nature of knowing. It is therefore called *veda* (the root *Vida* has two meanings. to experience or to know) It is pervasive as it pervades the body It is self-born It is embodied as it occupies the body It is called "*Mā-nava*" as it has the nature of knowledge (the word "*manu*" means knowledge). It is attached with family, relatives, friends and class etc , hence it is called *Saktā* (attached) It is known as *Jantu* (birth-taking) as it takes birth and gives birth to others in the four destinities of the world It has passions of pride and deceitfulness; hence it is called proud and deceitful It has three types of activities or *Yogas*, hence it is called active or *Yogi* It is called contracting (*Sankuta*) as it can occupy even the smallest region of space due to its mode of fine body It is called expanding (*a-Sankuta*) as it can pervade the whole occupied space It knows the nature of the region of the self, hence it is called self-knowing (*ksetrajna*) It resides under the cover of eight types of karmic particles, hence it is called insider or inside-living[2]

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[2] (a) Rampuria has defined "*ma-nava*" (not new) as eternal

(b) The word *Sattā* (*saktā*) in Prākṛta has two meanings - attached and capable Both are applicable in the case of *Jīva* as it is capable of doing good or bad deeds and gets attached with the karmic particles, family and friends

(c) Sk Curni defines *kṣetrajna* as knower of vows, carefulness and passions

(d) Bh describes 23 synonyms for the *Jīva* They are compared here

Dhavalā	**Bhagvatī Sūtra (Bh)**
Names common to both	
1 Living (*Jīva*)	
2 Actor or doer	
3 Vital (*Prānī*) aired	
4 Birth taking /begetting	
5 Mattergic (*pudgala*)	
6 Knower	
7 Self-born	
8 Embodied	
9 *Mā-nav* (eternal)	
10 Attached, capable	
11 Insider	
Names which are different	
12 Speaker	Detractor of karmic particles

The *Karma-pravāda-pūrva* (Pre-canon of Discourses on Karmas) has 1,80,00,000 *padas* and contains 20 sections and 400 chapters It deals with the eight types of *karma*

The *Pratyākhyāna pūrva* (Discourses on Renunciation) has 84 lac *padas* and contains 30 sections and 600 chapters. It deals with the renunciation or abstinence from sinful activities for limited or unlimited periods with respect to substantive and volitional aspects It also deals with the fasting methods, five carefulnesses (*samiti*), and the three guards

The *Vidyānuvāda pūrva* (Pre-canon of Discourses on Learnings) has 1,10,00,000 *padas* and contains 15 sections and 300 chapters It deals with 700 minor learnings (*Alpa-vidyās*) like the science of descent of deities in thumb (*Angustha-prasena*) and others It also deals with 500 branches of major learnings (*Mahāvidyās*) like *Rohiṇi* etc. alongwith eight-fold science of prognostics involving (i) sky or astrology, (ii) land (geology), (iii) body-parts, (iv) sound, (v) dreams, (vi) palmistry, (vii) body markings (*vyanjana*), and (viii) symbols (*chinna*)[3]

13 Enjoyer	Victor of karmic particles, enjoyer
14 Pervasive	It gives birth to others
15 Proud	It has particulate nature
16 Deceitful	It gives aura of love/hate
17 Active (*yogi*)	It moves
18 Contracting	Collector of *karmas*
19 Non-contracting/pervasive	Leader of karmic particles
20 Self knowing	Binder of karmic particles
21	Sensitive
22	Eternal
23	Tinged

Ācārānga and *Kundakunda* have also given synonyms for the living, but they are lesser in number GJJP Commentary defines most of these terms with absolute and apparent point of views in the verse 366

[3] The *Samavāyānga* and SK mention seven prognostics as in here but they have *Utpāta* or natural calamities and events (like eclipse, hurricanes, earthquake, lightning etc) in place of *chinna* here This term has been translated as "symbols or signs" by Phoolchandra Shastri, and "Broken" by *Nyayacharya* in RV-1 The RV-1 text mentions that this Pre-canon also deals with units of area, length like *Rajju*, shape and size of the universe and seven projections (*Samudghātas*)

The *Kalyāṇavāda-pūrva* (Discourses on Welfare) has 26 *crore padas* and contains 10 sections and 200 chapters. It deals with the birth, motion and area of motion of sun, moon, constellations, and stars, and their undesirable effects It also deals with omens like the sounds of animals and birds etc In addition, it deals with the five auspicious events (like conception, birth, renunciation, enlightenment and salvation) of great men like Ford-builders, *Baldevas*, *Vāsudevas*, Universal (wheel-turning) monarchs and the like[4]

The *Prāṇāvāya Pūrva* (Discourses on Science of Vitality or Life or Health) has 13 *crore padas* It contains 10 sections and 200 chapters It deals with (i) the eight-fold science of oriental medicines (*Āyurveda*), (ii) science of magical rituals like ash-threading (*bhūtikarma*), (iii) science of toxicology-poisons (*Jānguli prakrama*), and (iv) science of respiration and pulse of the body (*Prāṇāpānavibhāga*) (This pre-canon has also been termed as *Prāṇāyāya* There are ten vitalities or *Prāṇas* in *Jain* philosophy This pre-canon deals with all of them and describes their proper functioning)

The thirteenth text *Kriyāvishāla-pūrva* (Discourses on Arts and Literature), has 9 crore *padas* It contains 10 sections and 200 chapters It deals with the 72 arts like writing etc (for men) and the 64 arts for women, architecture, virtues and shortcomings of literature, and metrical sciences [The GJJP commentary verse 367 mentions 84 rituals of conception etc , 108 activities for promotion of the three jewels and 25 daily activities like visiting a temple etc.]

The fourteenth text of *Lokavindusāra pūrva* (Discourses on Components and Essence of the World) has 12,50,00,000 *padas* It contains 10 sections and 200 chapters. It deals with 8 mathematical operations (*vyavahāra*), four-fold algebra or seed letters, activities for attaining salvation and bliss of salvation. (This text has also been named as *Trilokavindusāra* and *Vindusara* GJJP commentary mentions 63 mathematical operations supporting *Akalanka's* view of arithmatical nature of *Parikarma* term)

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[4] This Pre-canon has been called as *Abandhya* in *Nandisūtra* The term means descriptions of those activities whose results are good or bad They include restraints and austerities alongwith sins and negligences

The total number of sections in all the Pre-canons is 195 and the total chapters add upto 3900

Q Which of the Pre-canons is the origin of this treatise?

A This text has originated from the second Pre-canonical text of Principle Preceptual Pre-canon (*Agrāyaṇīya*)

This pre-canon can be described in five ways –

(i) order, (ii) nomenclature, (iii) measure, (iv) describability, and

(v) subject matter

There are three kinds of order - regular, reverse and irregular This treatise originates from the second Pre-canon with respect to the regular order It originates from the thirteenth Pre-canon with respect to the reverse order It originates from *Agrāyanīya* Pre-canon with respect to the irregular order The nomenclature is attributive as the Pre-canon describes the main principles of the primary canons It is numerable with respect to letters, syllables, sentences, chapters and disquisition doors It is infinite with respect to its meaning The describability is that of own tenets

The subject matter of this pre-canon has fourteen sections - (i) Primary principles (*Purvānta*) (ii) Secondary principles (*Aparānta*) (iii) Lasting (*Dhruva*) (iv) Non-lasting (*Adhruva*) (v) Rebirthal movement and accomplishment (*Cayan* or *Cyavana labdhi*) (vi) Sharing (*Ardhopama*) (vii) Votarial practice (*pranidhi-kalpa*) (viii) Essence (*Artha*) (ix) Terrestrial (*Bhauma*) (x) Vows (*Vratādika*) (xi) Realities of the world (*Sarvārtha*) (xii) Concluding Rituals (*Kalpa-Niryāna*) (xiii) Past Salvated and Enlightened ones (*Atita Siddha-Buddhas*) and (xiv) Future Salvated and Enlightened ones (*Anāgata Siddha-Buddhas*)

Q What is the source of this Treatise?

A It originates from the subject matter of the fifth section of rebirthal motion and accomplishments (*Cayana-labdhi*).

This can be described in five ways- (i) order, (ii) nomenclature, (iii) measure, (iv) describability, and (v) subject matter There are three kinds of order - regular, reverse, and irregular. It is fifth with respect to the regular order It is tenth with respect to the reverse order It is *Cayana-Laddhi* with respect to the irregular order Its nomenclature is attributive as it describes the types of motion during transmigrations and accomplishments. By measure, it is numerable with respect to letters, syllables, sentences, chapters and disquisition doors It is infinite with respect to meaning The describability is that of own tenets Its subject matter has twenty sections (The names are not given)

Q What is the source of this Treatise?

A This treatise originates from the fourth chapter (*Prābhrta,* named as *Karma Prakrti* or Karmic Species) It can be described in five ways - order, nomenclature, measure, describability, and subject-matter The order has three varieties - regular, reverse and irregular It is the fourth chapter with respect to regular order It is the seventeenth chapter with respect to the reverse order It is the chapter of *Karma Prakrti* with respect to the irregular order Its name is attributive as it describes the nature and variety of *karmas* This chapter is also known as the chapter of overall karmic operations (*Vedana-Krtsna- Prābhrta* Chapter on Overall Karmic Fruition) It describes this subject and all its details, hence this name is attributive only

Its measure is numerable with respect to letters, syllables, sentences, chapters, and disquisition doors It is infinite with respect to its meaning Its describability is that of own tenets Its subject matter contains twenty four sub-sections They are as follows- (i) Action (*krti*), (ii) Experiencing (*Vedanā*), (iii) Contact (*Sparsha*), (iv) *Karmas*, (v) Karmic species and subspecies (*Karma Prakṛti*), (vi) Bondage (*Bandhana*), (vii) Deep bonding or fastening (*Nibandhana*), (viii) Karmic commencement (*Prakrama*), (ix) Introduction (*Upakrama*), (x) Fruition of *karma* (*Udaya*), (xi) Salvation (*Moksa*), (xii) Transitions (*Sankramaṇa*), (xiii) Aural colouration (*Leshyā*), (xiv) Activities for

colourations (*Leshyā-karma*), (xv) Volitional effect of colouration (*Leshyā -pariṇāma*), (xvi) Pleasure and pain (*Sāta-asāta*), (xvii) Long and short life (*Dirgha-hrasva Bhavadhāraṇiya*), (xviii) Mattergicity (*Pudgalatva*), (xix-xx) Partial incapacitation and capacitation of karmic processes (*Niddhatta-Anidhatta*), (xxi-xxii) Complete capacitation and incapacitation of karmic process (*Nikācita* and *Anikācita*), (xxiii) Karmic duration (*Karma-sthiti*), and (xxiv) Higher and subsequent karmic Aggregations (*Pashcima Skandhas*)

All these sub-sections have relative numericality in common That is why it has not been taken as a separate sub-section

Q Which of these sub-sections is intended in this Treatise?

A The sub-section of Bondage (*Bandhana*) is intended here It can be described in five ways- order, nomenclature, measure, describability, and subject matter

There are three kinds of order - regular, reverse, and irregular The sub-section of Bondage is sixth with respect to the regular order It is nineteenth with respect to the reverse order It is the Bondage with respect to the irregular order The name Bondage is an attributive one It deals with the Bonding of *Karmas* By measure, it is numerable with respect to letter, syllables, sentences, chapters, and disquisitions doors It is infinite with respect to the meanings Its describability is that of own tenets

Its subject matter has four sections - (i) Karmic Bonding (*Bandha*), (ii) Bonder (*Bandhaka*), (iii) Bondable (*Badhanīya*), and (iv) Kinds of Bondage (*Bandha-vidhāna*)

Q Which of these sections is intended here in this Treatise?

A The sections of Karmic bonding and Bondables are not intended here It is only the section on Bonder and Kinds of Bondage that are intended here The section of Bonder is examined under eleven disquisition doors as below

(i) Ownership with respect to single *Jīva*

(ii)	Temporal approach with respect to single *Jīva*
(iii)	Interval approach with respect to single *Jīva*
(iv)	Classification approach with respect to many *Jīvas*
(v)	Approach of knowledge, cognition and numericality of realities
(vi-vii)	Spatial and contact approach with respect to many *Jīvas*
(viii)	Temporal approach with respect to many *Jīvas*
(ix)	Interval approach with respect to many *Jīvas*
(x)	Proportionality approach with respect to many *Jīvas*
(xi)	Relative numericality approach with respect to many *Jīvas*

Q Which of the approaches is intended here?

A It is the fifth approach of describing the realities which is intended here (This section originates from a similar section of the subject matter forming the fifth sub-section of the section of Bonder)

There are four kinds of Bondage- (i) Species or configuration (*Prakrti*), (ii) Duration (*Sthiti*), (ii) Intensity of fruition (*Anubhāga*), and (iv) Mass or space-pointal (*Pradesha*)

The Species bondage has two varieties (i) primary species bondage, and (ii) secondary species or sub-species bondage The description of the primary species is postponed at the moment The sub-species bondage has two varieties - (i) successive sub-species bondage (*Ekaikottara*), and (ii) intense (*avvogādha*) sub-species bondage The successive sub-species bondage has twentyfour disquisition doors which should be known as below

(i) Proclamation (*Samutkīrtanā*), (ii) Total bondage (*Sarva-bandha*), (iii) Partial bondage (*No-sarva bandha*), (iv) Maximum bondage (*Utkṛsta bandha*), (v) Not-maximum bond (*Anutkrsta bandha*), (vi) Minimum bondage (*Jaghanya bandha*), (vii) Not-minimum bondage (*Ajaghanya bandha*), (viii) Beginningful bondage (*Sādibandha*), (ix)

Beginningless bondage (*Anādi bandha*), (x) Lasting bondage (*Dhruva bandha*), (xi) Non-lasting bondage (*Adhruva bandha*), (xii) Thoughts on Ownership of bondage (*Bandhsvāmitva vicaya*), (xiii) Time of bondage (*Bandhan-kala*), (xiv) Bondage interval (*Bandha-antara*), (xv) Bondage Proximity (*Bandha-sannikarsa*), (xvi) Classification of bondage with respect to many *Jīvas* (*Nānā Jīva bhanga-vicaya*), (xvii) Proportionality approach to bondage (*Bhāgābhāgānugama*), (xviii) Quantitative approach to bondage (*Parimānanugama*), (xix-xxii) spatial, temporal, contactal and interval approach to bondage (*Kṣetra, sparshana, kāla* and *Antara anugama*), (xxiii) Modal approach to bondage (*Bhāvānugama*), and (xxiv) Relative numericality approach to bondage (*Alpa-bahutvā-nugama*)

Out of these, the Proclaimation section is the origin of (i) Species proclamation (*prakrti*), (ii) States proclaimation (*Sthāna samutkīrtanā*), and (iii) Three great chapters (*Mahādandakas*) The twenty third section of modal approach is the origin of modal approach

The intense sub-species bondage (*avvogādha bandha*) has two varieties – Arm-like bondage (*Bhujagāra-bandha*) and Species station bondage (*Prakrti-sthāna bandha*) The arm-like bondage has eight disquisition doors Their description is postponed for the time being The species station bondage also has eight disquisition doors- (i) Existence Enunciation (*Sat-prarūpaṇā*), (ii) Metrological approach of realities (*Dravya – pramana- anugam*), (iii) Spatial approach (*Ksetrānugama*), (iv) Contactal approach (*Sparshana-anugama*), (v) Temporal approach (*Kālānugama*), (vi) Interval approach (*Antar-anugama*), (vii) Modal approach (*Bhāvānugama*), and (viii) Relative numericality approach (*Alpa-bahutva-anugama*)

Six sections of this treatise have originated from these eight disquisition doors namely (i) Existence Enunciation, (ii) Spatial Enunciation, (iii) Contactal Enunciation, (iv) Temporal Enunciation, (v) Interval Enunciation, and (vi) Relative numerciality Enunciation These six together with (vii) the metrological approach to realities (originated from the same named chapter (under bonder section) and (viii) Modal Enunciation (originated from volitional description under successive species bond section) make-up the eight disquisition doors of this text of *Jīvasthāna*

Q The six disquisition doors related with species - station bond are due to this bond itself However, the six disquisition doors of *Jīvasthāna* are related with the 14 spiritual stages Under this condition, how these later disquisition doors of spiritual stages may be ascribed as originating from the six disquisition doors of the species station bond?

A This is not a flaw The bonders of the species stations are the wrong-faithed *Jīvas* These are the bonders of species station in specific spatial region These bonders have contacted the specific spatial region These wrong faithed bonders of species stations remain in this spiritual stage for the minimum and maximum of specific time while continuing in the same stage These bonders have the specific time while continuing in the same stage These bonders have the specific minimum and maximum interval After describing the other spiritual stages in the same way, their relative proportion has been indicated Thus, there is no contradiction between the six disquisition doors of species station section and those of spiritual stage section (However, one may be called general while the other may be called specific)

Q Why the disquisition door of Reality Disquisition under species station section has not been included under the disquisition doors of the spiritual stages?

A This is not correct In the section of species station section of Reality disquisition, there is only a general statement that there are so many *Jīvas* binding the particular species bond without any reference to specific spiritual stage However, the section on bonders deals with the number of specific bonder beings in different spiritual stages in its sub-section of Reality disquisition There is specific statement about each stage. Thus, the Reality Disquisition of Bonder section is the origin for the similar section of metrology of reality with reference to the spiritual stages

Q In the fourteenth spiritual stage named as no-activity or static stage, there is no bonding of karmic species How their number will be described under Reality disquisition?

A This could be described with reference to the maxim of former state or ex-state (There are so many *Jīvas* in the no-activity stage who were bonders of karmic species in different spiritual stages earlier)

Alternatively, the no-activity stage number may be described with reference to the existence of karmic species bond

The Modal approach or disquisition should also be dealt with similarly Thus, the description of eight disquisition doors of *Jīvasthāna* is completed.

The duration bond has two varieties - (i) duration bond of primary karmic species, and (ii) duration bond of secondary karmic species or sub-species The duration bond of primary karmic species is postponed for the time being The duration bond of karmic sub-species has 24 disquisition doors as follows. (i) Decay time of karmic duration (*Addhā-cheda*), (ii) Total bond, (iii) Partial or not-total bond, (iv) maximal bond, (v) not-maximal bond, (vi) minimal bond, (vii) not-minimal bond, (viii) beginingful bond, (ix) beginingless bond, (x-xi) lasting and non-lasting bond, (xii) thoughts on bond ownership, (xiii) bonding period, (xiv) bond interval, (xv) bond proximity, (xvi) permutation-combination with respect to many Jīvas, (xvii) proportionality approach, (xvii) quantitative approach, (xix) spatial approach, (xx) contact approach, (xxi) temporal approach in all places, (xxii) interval approach, (xxiii) modal approach, and (xxiv) relative metrological approach

The decay time has two varieties - (i) minimal duration and (ii) maximal duration The minimal duration bond originates from the section of decay time for minimum duration The maximal duration bond originates from the decay time for maximum duration

The section of Aphorismic text (*Sūtra*) is the origin of sub-section of right faith and *Vyākhyāprajnapti* scripture is the origin of the chapter on transmigrational arrival and departure for birth (*gati-āgati*)

The Appendices (*Cūlikā*) have nine chapters. Their origin is described The chapter of successive sub-species has the sub-sections of

Proclamation which is the origin for the proclamation of (i) species and (ii) stations along with (ii-v) three great chapters (*Mahādandakas*) The above-mentioned section of (vi-vii) decay time of minimum and maximum duration, (viii) origin of right faith, and (ix) arrival and departure for birth, constitute additional four chapters These two sets together make-up the nine chapters of Appendices

The author, the venerable *Puspadanta* contemplated on all these points and composed the second aphorism beginning with the word *"Etto"* etc

The word "imesim" in the aphorism 2 means "of these" in the direct sense This directness of the subject matter is not unjustified as the scholars perfected in canons have directly perceived all the 14 psychical spiritual stages of the *Jīvas* The term "*Jīva-samāsa*" is derived from the fact that the varieties of the *Jīvas* are compounded and classified There are 14 categories in number These are also known as spiritual stages (*Gunasthānas*) They are studied here under a technical term "*Mārganā*" (Investigation) with synonyms of "*anveṣana*" and "*gaveṣana*" The investigation of the spiritual stages is the intended purpose here The word "*imani*" (*etani* - these) in the aphorism represents the direct modal investigations here It does not represent the physical investigations as they are not direct because of their remoteness with respect to location, time and nature Only psychical investigations are intended here There are fourteen of them The word "*Eva*" in the aphorism indicates that there are neither less nor more than than 14 investigations.

Q How the term Investigation (*Mārgaṇā*) is defined?

A The investigations are the methods through which the spiritual stages specified by the disquisition doors like existence, number etc are deeply studied Alternatively, these are the agencies where the spiritual stages are keenly observed It is said in verse 83 (GJ, 141) that the investigations are the examination methods to study the *Jīvas* and their modifications in terms of destinities etc as described in the scripture They are fourteen in number

The next aphorism indicates these Investigations

TAM JAHĀ ||*3*||

Tad yathā ||*3*||

They are as follows ||3||

The word "*Tad*" or "*Tam*" in the aphorism 3 refers to earlier descriptions regarding Investigations The questioner asks "What are these Investigations?" The reply is the third and the fourth aphorism The aphorism 3 means that the Investigations are as follows while the fourth aphorism gives the names of the 14 Investigations to satisfy the inquisitive disciples

GAI, INDIYE, KĀYE, JOGE, VEDE, KASĀE, ṆĀṆE, SANJAME, DANSAṆE, LESSA, BHAVIYA, SAMMATTA, SAṆṆI, ĀHĀRAE, CEDI ||*4*||

Gatau, Indriye, Kāye, Yoge, Vede, Kaṣāye, Jnāne, Sanyame, Darshane, Leshyāyām, Bhavye, Samyaktve, Sanjnini, Āhāre, Ca Iti ||*4*||

The *Jīvas* (living beings) in different spiritual stages are investigated under 14 heads of Investigations as follows

(i) Destinity or States of Existence (*Gati*), (ii) Senses (*Indriya*), (iii) Embodiment (*Kāya*), (iv) Activity (*Yoga*), (v) Libido (*Veda*), (vi) Passions (*Kaṣāya*), (vii) Knowledge (*Jnāna*), (viii) Restraint (*Sanyama*), (ix) Conation (*Darshana*), (x) Aural Colouration (*Leshyā*), (xi) Liberatability (*Bhavyatva*), (xii) Righteousness (*Samyaktva*), (xiii) Instinctiveness (*Sanjni*), and (xiv) Intake (*Āhāra*) ||4||

In this aphorism, the word "*Ca*" is a collective term It should be applied with the name of each Investigation The word "*Iti*" refers to the end of the aphorismic contents

Q What is the purpose of the use of the locative case in this aphorism?

A This is meant to indicate that the Investigations are the substratum for the *Jīva*. The third case of the instrumentality may also be used

Q How the use of third case is possible?

A The use of the locative case is a label of mentioning the whole by part (Part-mention) The use of third case is, also, accordingly possible

In the aphorism, wherever there is no case-ending in the syllables like "*gati*" etc , this should be taken as dropped according to the rule of the *Prākrta* Grammar It states that there is drop of vowels and consonants in the beginning, the middle, and the end However, this should be conjectured as required Alternatively, the part of this aphorism - *Lessā-bhaviya-sanni-sammatta-āhāraye-* should be taken as a single syllable Thus, each part does not require individual case endings

Q It is observed in the world that there are four constituents of Investigation of an object such as (i) the investigator, (ii) the investigable, (iii) the process of investigation itself, and (iv) the methods of investigation However, they are not possible here (with respect to the para-worldly objects) Hence, there could be no proper investigation

A This is not correct All the components of investigation are also found here The investigator is the *Jīva* who is a believer in the realities and the categories of different objects and who is like a lotus among the liberatables The investigables or the objects of inquiry are also the *Jīvas* qualified with fourteen stages of spiritual development The process of inquiry involves the Investigations like destinities etc which are the basis of the investigable and instrumental cause for the inquiries The teachers and the disciples etc are the investigating agencies

Q The aphorism 4 mentions only the term "process of investigation", it does not indicate the other three points Why is it so?

A The term "Investigation" is a part-mention and this includes all the other three points Alternatively, the other three points are invariably related to the process of investigation Hence, they have not been separately mentioned.

That which is transited, attained or destined is known as destinity (*Gati*) There is no defect of transgression or unwarranted extension of this definition in case of the Salvated beings as they have no attributes left to be attained It cannot be said that the attribute like omniscience etc are attainable by them as the single soul having the nature of omniscience does not have attainer-attainable relationship The attributes of passion etc are attainable as they are due to worldly attachments (but they are not there in the salvated ones)

Q The definition of destinity as "that which is attained" implies that those attainable substances which are received by the *Jīvas* while in motion can also be designated as destinity

A This is not correct The destinity is admitted only for those *Jīvas* who are under the operation of physique-making karma of destinity This modified *Jīva* is, in some way, different from the soul Hence, the modification is said to be attained Thus, the different destinities become the object of the verb "to attain"

Alternatively, the destinity is the process of moving from one state of birth to another state of birth The destinity of the Salvated one is just the opposite It is said in the verse 84 (PP 1 58) that the destinity is the special activity which is due to the operation of the physique-making *karma* of destinity Alternatively, the destinity is said to be the instrumental cause leading to migration in four types of destinities (hellish, sub-human, human and celestial)

The senses are those which are engaged directly That, which subsists with each sense, is known as direct or perceptible (*pratyakṣa*) It may be the object or, sense-based knowledge, the senses are those which are engaged in them The senses are there due to the subsidence-cum-destruction of knowledge-obscuring *karma* of touch, taste, smell, colour and sound causing the physical senses (sense organs) They are the effects of psychical senses and that is why the physical senses are also called senses This is not an imaginary statement as the formalisation of cause into effect or vice-versa is a common practice in the world

Q Under the conditions of defective senses, instability of mind, lack of mental apprehension and absence of light etc , the destruction-cum-subsidence of the knowledge-obscuring *karma* cannot deal with the cognisable or direct objects Does this mean that the living soul (*Jīva*) may be without senses under these conditions?

A This is not so We have the word "*Gau*" (cow) derived from the root "*Gam*" (to go). Thus, a cow means the one which goes or moves. The same word is, however, used for the cow even when it is not moving It has become the convention Similarly, the living soul will always have the senses even when they are not properly functioning

Q Let convention prevail in the case of the word "*Gau*" However, the same cannot be the case with the living soul?

A There will not be any disadvantage if similar convention is made applicable in the case of the *Jīva* too

Q Due to the absence of special (and natural) causes, the senses will behave as hybridised (mixed-up) or commingled about their objects There will, thus, be chaos

A It has already been said that the senses are engaged directly or regularly The word "*ni-rata*" has "*ni*" as prefix which means under certain rules or regularity and "*rata*" means engaged Thus, there is a regulated engagement or directness of the senses towards their objects There can, therefore, be neither hybridisation nor commingling

Alternatively, there should be mention of "engaged in their own objects" instead of direct objects to avoid the flaw of hybridisation and commingling All senses are definitely engaged in their own objects.

Q The senses do not engage themselves decidedly under the conditions of doubtful and reverse knowledge. Under these conditions, will the *Jīva* not be without senses?

A We can take advantage of the conventions The senses can engage themselves under both the conditions

Alternatively, it could be stated that the senses are engaged in their own function The function is to act for decision, doubt, reversal and the like for their objects The agents engaged in these functions are the senses

Q When the senses are not engaged in their functions, they could not be called senses?

A This point has been resolved earlier The convention allows both the ways

Alternatively, the senses are those which are engaged in their respective objects (*Arthas*) The word "*Artha*" is derived from the root '*ri*' having a meaning to go or to fix upon That which could be fixed or engaged is called *Artha* or object. Thus, the definition of the word '*Indriya*' (sense) is faultless There is no need to explain it any more

Thirdly, the word '*Indriya*' is derived from the root '*Inda*' having the meaning of power or mastery Thus, the senses are those which have mastery over their objects It is said in verse 85 (PP verse 1 165) that the senses are like empyreans called *Ahamindras* in the *Graiveyaka* heavens forming part of the upper universe The *Ahamindras* are the topmost empyreans Everyone is independent of each other He has a feeling of only the self, "I am, I am the lord of myself" The senses are also similarly independent masters of their own objects

The Investigation of 'embodiment' (*Kāya*) is that which gets collected, accumulated, or assembled to acquire a shape This definition is not transgressable by the collection of bricks etc The collection of *Kāya* here is qualified with the operation of *karmas* like the earth etc (forms of physique-making *karma*).

Q The embodiment is that which gets accumulated due to mattergy-maturing *karmas* of gross-body etc

A This is not correct. There can be no accumulation of physique-making *karma* of gross body etc in the absence of auxilliary physique-making karmas of one-sensed earth etc

Q The *Jīva* instilled in the karmic body does not have quasi-karmic matter like earth etc accumulated through *karmas* Because of this, those living ones will have no-embodiment?

A This is not correct In the karmic body state too, there is the existence of physique-making *karma* which is the cause of accumulation of quasi-karmas Thus, the embodiment of this state is justifiable

Alternatively, the embodiment is the mass of mattergy accumulated due to volitional activities of the living soul

Q This definition also has the same defect of no-embodiment for its karmic body state?

A This is not so There is also the existence of mass of karmic matter of eight types accumulated through the activities of the living soul Hence this defect is not justified

Q The living being cannot have embodiment because there is no mass of quasi-karmic matter accumulated through the activities of the self in instilled karmic body state?

A This is not correct It could be called an embodiment as there is the existence of the *karmas* causing the accumulation of quasi-karmic matter This point is supported by verses 86-87 (PP 1 75) It says that the embodiment is the mass of mattergy collected in terms of gross body etc due to volitional activities of the self The *Jaina* system postulates six types of such embodiments in terms of earth-bodied etc Just as a porter carries a load with the help of a balance-like contrivance (*Kavada*), similarly, the *Jīva* also carries the karmic burden through his balance-like contrivance of the body [These embodiments have two varieties in general (i) mobile and (ii) non-mobile; PP 1 75]

The Activity or *Yoga* is that which combines or gets added There is no definitional transgression here by the combination of clothes etc as they are not characteristics of the living beings. There is no transgression by passions also as they do not cause receipt of *karmas*

Alternatively, the activity or *Yoga* is the attainment of power or capacity to cause the intake of *karmas* due to the actions of the self Besides, the activity may be defined as the process of expansion and contraction of the space points of the *Jīvas* due to various types of actions It is said in verse 88 (PP1 55) that the appearance of potency or capacity due to mental, physical, and vocal actions of the living beings is known as activity Alternatively, the *Jinas* have said that the vibratory actions of the living beings are also known as activity

Libido or *Veda* is that which is felt or experienced,

Q This definition of libido will also apply to the fruition of eight *karmas* as they are also experienced

A This is not correct There is a general belief that any general definition also applies to the particular case too Thus, the definition here specifies the libido

Alternatively, the definition is based on conventions too The term '*Veda*' is generally taken for libido rather than the *karmas*

Thirdly, the appearance of fascinations due to the activities of self is also known as libido

Q This is not the correct definition It will involve the fruition of all the deluding *karma* being designated as libido as deluding *karma* also causes fascination

A This is not correct By convention, the libido is that which is realised due to the sub-species of libido of deluding *karma*

Alternatively, the appearance of fascination (mental or physical) of coupling or copulation due to the activities of the living is termed as libido It is said in verse 89 that by the premature fruition of the *karma*

of libido. the living being feels childlike unsteadiness, and experiences the masculinity, femininity and neuterness. (Thus, the feelings or volitions arising out of the operation of the *karma* of libido is known as the investigation of libido)

The passions or *kasāyas* are the agents which make the ploughing of the karmic field to produce many types of paddies of joy and sorrow

Q The above definition is based on the term '*kaṣa*' (to plough) However, the term '*kaṣāya*' may be derived from the root '*kasa*' having the meaning of scratch or destroy Thus, *kaṣāya* should be defined as the agency of scratching or destroying the good or bad qualities Why this meaning has not been taken here?

A This will lead to doubt as any object of scratching/rubbing would then be called *kaṣāya* Secondly, there will be difficulty in understanding the true nature of passions The verse 90 (PP 1 100) states that the passion is an agent cultivating the karmic field of the *Jīva* to produce many types of paddies of joy and sorrow and whose wordly boundaries are sufficiently larger

The knowledge (*Jnāna*) is illuminator of truth or true meanings of realities

Q How the knowledge of the wrong-faithed ones can be called as illuminator of the truth?

A There is similarity in the process of illumination of the right and wrong-faithed beings

Q If it is so, how the wrong-faithed ones could be called ignorant?

A This is not correct Despite the similarity in illumination, there is no removal of doubt, reversal, and non-assertion about an object due to fruition of wrong-faith *karma* Thus, they are called ignorant despite their illumination in correct direction.

Q If it is so, there should be no knowledge at the stage of applied conations (*upayoga*)?

A This is desirable

Q If this is so, it is contrary to the statement of *Kālānuyoga* (Text on Disquisition of Time) which mentions that knowledge is beginningless and endless with respect to an individual It is eternal, ever-present?

A This is not correct The above scriptural statement has been made with the prominence of destruction-cum-subsidence of karmas

Q How the reverse knowledge could be illuminator of true meanings?

A The duality in moon is found in other objects too As this fact is true, similarly its knowledge is also true

Alternatively, the quality determining the true nature of objects is known as knowledge This definition indicates the absence of right knowledge during doubt, reversal, and non-assertion processes It means that knowledge is the quality of acquisition of true meanings of substances with respect to pure absolute standpoint Thus, the wrong-faithed ones are not knowers

Alternatively, knowledge is the medium of learning about the objects through the facets of substance, attribute and modes

Q How the inseparables (like substances, attributes, and modes) could be instrumental in knowing the objects? The knowledge is identical with the self?

A. The knowledge and the self cannot be taken as absolutely separate from each other as there will be loss of their identities It is only on the basis of poly-viewistic approach that their nature can be properly understood On this basis, they will have their identity as well as distinction Thus, there is no contradiction in instrumentality of knowledge It is said in verse 91 (PP 1 117) that

knowledge is the medium through which the *Jīva* directly or indirectly learns about substances, attributes, and their modes at all the times

The act of controlling or restraining is known as Restraint or *Sanyama* It is not the physical discipline as there is the prefix '*sam*' before '*yama*' (in *sanyama*) which means the right discipline This point repudiates the idea and gives importance to internal restraint

Q The term '*yama*' in *sanyama* means religious duties and this should mean five types of carefulness (*samitis*) as there cannot be true restraint without them?

A The prefix '*sam*', includes all these carefulnesses

Alternatively, the restraint is (i) acceptance of five vows, (ii) observance of five carefulnesses, (iii) curbing of four passions, (iv) renunciation of activities of three control rods of mind, speech and body, and (v) winning over five types of senses (objects) The verse 92 (PP 1 127) also suggests the same point of view

The conation or *Darshana* is the medium through which we see or look into There is no overlap with the (physical) eyes and light as they are not characteristics of the soul

Q If conation is the medium through which we can see or know, then this leads to the identity of seeing and knowing processes There will be no distinction between the knowledge and conation?

A This is not correct. There is contradiction in their being identical as (i) the conation is the inner light of consciousness, and (ii) the knowledge is the outer light of consciousness

Q What is this consciousness, then?

A The consciousness is experiencing the all-time infinitely moded nature of the *Jīva* due to one's own (*Karmic*) destruction-cum-subsidence

Q. The knowledge of external objects different from the self is known as light of consciousness Thus, knowledge is the process of knowing the self and others in the presence of inner and outer light of consciousness This definition again leads to the identity of knowledge and conation Thus, the difference between these two is not proved?

A This is not correct Knowledge has a specific and definite order for knowing individualised objects This order is not observed during the process of conation

Q If it is so, then, let there be the definition of conation as referring to the inner and outer generality, and knowledge as referring to the internal and external specificity of the objects?

A This could not be so The substance is known simultaneously in its specificity-cum-generality as it has a dual nature

Q Let it be so There should be no contradiction then?

A This is also not correct There is contradiction with the principle that the common non-omniscient *Jīva* does not have both these processes of knowledge and conation simultaneously

Moreover, knowledge will not be valid because any specificity devoid of generality cannot perform any action and hence cannot be an entity If knowledge grasps this type of not-real, it will have no validity Also, the specificity alone cannot be grasped as this being devoid of generality is also not-real and it cannot be treated as subject or object Similarly, the generality-grasping conation is also not valid

Q Let there be absence of validity of cognitions under such condition?

A This will mean that there will be no existence of any entity - subject, object, and the like

Q Let there be not-existence of everything?

A This cannot be so We do not see such state of affairs in the world On the other hand, we observe everything here

Thus, it is clear that knowledge is the grasping of external matter with its general-cum-specific nature and conation is the grasping of the nature of objects with respect to its inner generality-cum-speciality

Q This position will mean a contradiction with the canonical statement, 'conation grasps the generality'?

A The word 'generality' here means that every external object is known by the soul only Thus, it is the existential generality

Q How does one know that the term generality here means the knower- the self?

A The scripture states that conation does not involve the details (shapes etc) of the objects This means that conation is the grasping of materials irrespective of their individual properties The same meaning is confirmed by further qualifying conation by the term as 'irrespective of specifics of object' in *Dravyasangraha* (Compendium of Realities) verse 43

Q Does this mean that conation is the grasping of generality found in external objects?

A This is not so The generality devoid of specificity is not-real and, hence, it cannot be the object of conation Similarly, the specificity devoid of generality is also not-real and it can also not be grasped as, otherwise, it will involve overstretching

Q If it is so, it will mean that indetermination or non-assertion (*anadhyavasāya*) is conation?

A This is not correct Though conation is not deterministic about the external form of the object, but it is deterministic about the general characteristics of the self or object

Thus, conation is always valid as it is consistent In contrast, the general knowledge of flash (*Pratibhāsa*) may be valid or invalid as consistency and inconsistency-both are found there

Alternatively, conation is the activity of seeing or looking or self-perception It is denoted by the term '*Ālokana*' which means the self who looks into itself or perceives the self This self-perception is conation The objective of conation is pointed out here

Thirdly, the activity of the self for knowledge is conation The knowledge is illumination (*Prakāsha*) This defines conation as a state prior to the contact of subject and object This is corroborated by the verse 93 of the text (DS 43)

The process of smear, staining, or tinting is known as colouration or *leshyā* This definition does not suffer from the defect of unwarranted extension by brush etc (with which surface or the earth is coated) as the words 'the self or the living by the *karmas*' are assumed to be followed Thus, colouration means the smearing of the self by the *karmas* and not of anything by anything else

Alternatively, the colouration is the activity of the self causing an association of the *karmas* with it There is no defect of overstretching here as the word activity means the *karmas*

Alternatively, the passion-associated activity of body, speech and mind is colouration Thus, neither only the passion, nor only the activity, or *Yoga* is colouration But it is passion-associated activity that is colouration This definition does not mean that the activities of those devoid of attachments (higher than tenth spiritual stage) cannot be called colouration as it has a prominence of activity rather than passion The passion is only an adjective to the activity which has comparatively no prominence It is said in verse 94 (PP 1 142) that colouration is the medium through which the *Jīva* smears itself with the merit or demerit and subjugates itself under them [This colouration is also known as 'aureole']

Liberatable or *Bhavya* is the one whose honourable aim is salvation, and who is capable of it It is said in the verse 95 (PP 1 154)

that liberatables are those capable of salvation However, there is no rule that the capability will always be fruitful in destroying the *karmas* just as the fact that gold may not always be extracted from its ores

Non-liberatable or *Abhavya* is just the reverse of *Bhavya* This is easy to understand

The righteousness or *Samyaktva* is characterised by calmness, fearfulness from the world of sins (*Samvega*), compassion, and faithfulness (*Āstikya*)

Q On the basis of this definition, there should be no fourth spiritual stage of non-restrained righteousness

A This is correct if we base our definition on pure idealistic standpoint

Alternatively, righteousness is the belief in all the seven or nine categories of reals as they are (*tattvārthas*) The word '*tattavārtha*' has a more general meaning It means the attained teachers (*āpta*), scriptures (*āgamas*), and reals (categories) Thus, righteousness also means belief or faith in the three This highlights the objective of righteousness

Q Why is there no contradiction of this definition with the earlier one in the form of calmness etc ?

A No, there is no contradiction as the definitions are based on different standpoints The earlier one is based on idealistic standpoint while the latter is based on pragmatic or impure standpoint

Alternatively, righteousness is the predilection in the true nature of reals This definition is based on grosser standpoint It is said in verse 96 (PP 1 159) that righteousness is the belief in the six reals, five existents (*asti-kāyās*), and nine categories of spiritual reals as told by the *Jinas* through scriptures and other means of acquisition of knowledge like many disquisition doors of valid cognitions, standpoints, positings, and etymology etc

Instinct or *Sanjna* is that which knows rightly It means mind The *Jīvas* with mind are known as instinctive or endowed with mind There is no overstretching of this definition with the one-sensed (*Sanjni*) etc beings as they have no mind (The term *Sanjnī* is also translated as rational)

Alternatively, a *Jīva* is an instinctive one who has a tendency for education, action, instruction, and speech It is said in verse 97 (PP 1 173) that a living being, who shows a tendency towards education, action, instruction, and speech with the help of mind, is known as instinctive The non-instinctive is the opposite of the instinctive

The intake of matter capable of being assimilated in the form of the three types of bodies is known as Intake (*Āhāra*) It is easily understood It is said in verse 98 (PP 1 176) that a *Jīva* is known as the intaker, who regularly intakes the material variforms (*varganās*) assimmilable in the form of body, speech and mind, and one of the three bodies-gross, protean, and communication

The not-intaker *Jīva* is just the reverse of the intaker being as said in verse 99 (PP1 177)

The *Jīvas* in the state of transmigrational motion (after death), omniscient with and without projectional activity, and the Salvated ones are not-intakers as a rule The rest are intaker beings

The next aphorism is meant for describing the eight disquisition doors for the investigations of different spiritual stages

EDESIM CEVA CODDASAṆHAM JĪVSAMĀSĀṆAM PARŪVANATTHADĀYE TATTHA IMĀṆI ATTHA AṆIYOGADD ĀRĀṆI ṆĀYAVĀṆI BHAVANTI ||5||

Etesām caiva caturdashānām jivasmāsānām prarūpanārtham tattra imāni aṣtau aniyogadvārāni jnātavyāni bhavanti ||5||

For the description of these fourteen spiritual stages, the following eight disquisition doors should be known ||5||

Q This fifth aphorism should have only stated that "these are the following eight disquisition doors" The other terms are not necessary as they are invariably connected with this meaning?

A This is not a defect The terms are meant for the benefit of persons of average or poor intelligence

The term '*Aniyoga*' has the following synonyms - *Anuyoga* (disquisition), *Niyoga* (Fixed meaning), *Bhāṣā* (grammar, pronunciation), *Vibhāṣā* (Detailed explanations), and *Vārtika* (Semi-aphorismic Explanatory) This is corroborated by the verse 100 of the text (AN 125) The verse 101 of the text (VB 1392) has exemplified the five synonyms through the wood-crafting steps to make an item from wood The steps are (i) threading, (ii) marking, (iii) warding off, (iv) cutting, and (v) finishing (VB 1434) As these steps make a good and complete product, similarly the five synonyms clarify the various aspects of the term '*Aniyoga*'

These eight disquisition doors must be known, otherwise one cannot properly learn the spiritual stages A pupil should have an inquisitiveness about them The author satisfies this curiosity of the pupil through the following aphorism·

TAM JHA ||6||

Tad Yatha ||6||

Q What are those disquisition doors?

A They are given in the next aphorism

In this aphorism the word *'Tam'* has the neuter gender because of the indistinctness of the objectives or methods The word *'tat'* refers to the eight disquisition doors The word *'yatha'* refers to the question mark - what are those? The author satisfies the curiosity of the disciple by naming them in the next aphorism

SANTAPARŪVAṆĀ, DAVVA-PAMĀṆĀṆUGAMO, KHETTĀṆUGAMO, PHOSAṆĀṆUGAMO, KĀLĀṆUGAMO, ANTARĀṆUGAMO, BHĀVĀṆUGAMĀ, APPĀ-BAHUGĀṆUGĀMO CEDI ||7||

Satprarūpanā, Dravya-pramānānugamah, Ksetrānugamah, Sparshanānugamah, Kālānugamah, Antarānugamah, Bhāvānugamah, Alpa-bahutvānugamah ca iti ||7||

The following are the eight disquisition doors

Sat-prarūpanā	(Existential Enunciation)
Dravya-pramāṇa-anugama	(Numeration or Metrology of Realities)
Ksetra-anugama	(Spatial Description)
Sparshana-anugama	(Contact Description)
Kālānugama	(Durational or Temporal Description)
Antarānugama	(Interval Description)
Bhāvānugama	(Modal or Volitional Description)
Alpa-bahutvānugama	(Description of Relative Numericality)

Q Why the Existential Enunciation has been given the first place among the eight disquisition doors?

A The Existential Enunciation is the basis of all the other disquisition doors Hence, it has been placed first (*Akalanka* states that until the object exists, how can it be studied? Existence is, thus, the base for further consideration)

Q Why the section of Numeration or Metrology of Realities has been placed in the second place?

A The disquisition doors of space, contact, time, interval, and relative proportion are dependent upon the numerical occupancy of the objects The space occupancy depends basically on the number and measure of realities The contact description is also dependent upon the spatial section together with past contacts,

thus, these two doors are based on the numerical inquiry about the realities. Similarly, the durational and interval description with respect to one and many *Jīvas* in the world are also based on realities and their numerical description. The latter relative-proportional description is also based on the numeration of realities. Thus, out of the rest seven, the section of numeration of realities is worthy to be placed first.

Q Why the modal description has not been included here?

A It has not been included as it has a large amount of subject matter to be described.

Q Why the section on modes has enormous description?

A It cannot be described until the *karmas* and *karmic* operations are detailed. Hence the modes have enormity of description.

Secondly, the modes cannot be described until the number of modes involved in six-fold increments and decrements is detailed.

Q The spatial description tells us about the present spatial contact. The contact description deals with the past and present contact. Thus, there is no objection in placing the spatial description before the contact description so as to facilitate the contact of the past and present. However, the placement of time and interval description after it does not seem to be proper?

A This is not correct. There is no way to learn time and interval without spatial and contact description. Moreover, the canonical descriptions are always true and orderly, otherwise they will be deemed not useful in their meanings.

Q Still, the descriptions of time and interval do not come in order after spatial and contact descriptions?

A This is not so, as there is no contradiction in describing time and interval after space and contact description.

Similarly, the description of modes and relative proportions cannot be described properly until the space and contact descriptions are detailed first Hence spatial and contact description must precede them

Q Why the description of time has been made even before the description of interval etc ?

A The description of interval etc is based on time and hence it cannot be described after the contact description

Similarly, the modes can also not be described after contact description as the earlier description of interval is the base for it In the same way, the relative proportional description can also not be made after contact description as it is based on all other disquisition doors

Thus, by the maxim of remainder, it is only the description of time which is appropriate after the door of contact

The interval description is placed before the mode and relative proportion as it is the basis for these two The modal description is placed before the relative proportion as the earlier provides the base for the latter

Q Why this seventh aphorism does not have this type of explanation?

A This is not a correct question The object of the aphorism is to indicate the substantial meaning only

Q If it is so, why other scholars do not explain these doors in this way?

A This is also not a correct question In fact, at present there are no such pupils who could take care of such a detailed description Secondly, there are no instructions for this type of orderly explanations That is why they have not explained it in this way

The Existential Enunciation deals with the existence of reals and realities The second door of numeration of realities deals with the

numerical and other details of the objects which have been described under the first door The spatial description door deals with the present occupancy of space by the objects described under the above two doors. The contact description deals with the space occupancy of the objects described under the above disquisition doors with respect to their past and present contact The duration disquisition door describes the duration of the objects detailed under the earlier doors The interval door of disquisition describes the intervals of the objects described under the existence, reality numeration, space, contact and time doors The modal door of disquisition describes the various modes of the objects dealt with in the earlier doors The relative proportion of the same is detailed in the last disquisition door It is also said in the verses 102-103)

Existential Enunciation describes the existence of reals and realities The reality numeration deals with the number and measure of the existing objects The spatial description deals with the current space occupancy The contact description deals with the space occupancy of past and present The time description deals with the minimum and maximum duration of objects The interval describes the separation and zero time between the objects The modal description deals with the changes in them The term relative proportion is clear by itself for its contents

The author composes the next aphorism to describe the nature of the first disquisition door of Existential Enunciation

SANTA-PARŪVAṆADĀYE DUVIHO ṆIDDESO-OGHEṆA ĀDESEṆA YA ||8||

Sat-prarūpanayām dvividhah nirdeshah-oghena ādeshena ca ||8||

There are two kinds of description under the Existential Enunciation - (i) general (*ogha*) and (ii) particular (*ādesha*) || 8 ||

To explain this aphorism, the word 'fourteen spiritual stages' should be taken from the earlier aphorism The word *'Sat'* means existence Thus, the aphorism has the following meaning

The existential existence of the fourteen spiritual stages is described in two ways- (i) general and (ii) particular

Q How do you interpret "*Sat*" as "existence"?

A The word '*Sat*' involves the meaning of modes The mode of existence is existence itself

The term *'Prarūpanā'* (Enunciation) has two synonyms- *nirūpaṇā* (description) and *prajnāpanā* (presentation) The word *'Sat'* has two meanings- (i) goodness, as in "good speech means truth" (ii) existence, as a man is an avowed one when the quality of truth exists in him " Here, the word *'sat'* means existence

The word *'nirdesha'* has the following synonyms - *prarūpanā, vivarana, vyākhyāna* All mean a detailed description This has two varieties (i) general and (ii) particular The (general) description is with respect to non-difference, while the particular description is with respect to differentiation There is no third method of description as there is no quality in object different from the general and particular

Q The generality is not found separately from particularity Thus, the general description will already be included in particular one This contention indicates that there should not be two types of description?

A This is not correct The dual description is meant for the benefit of the pupils Some have interest in brevity or substantive approach while others have interest in details or modal approach

Q What is understood by the term '*Jīva-samāsa*' (Spiritual stages)?

A These are the classes of the *Jīvas* where they are found properly arranged The word *'samāsa'* consists of two words-a prefix '*sam*' (*samyak* or proper) and the '*Āsana*' (arrangement) Thus, the well-ordered arrangement of the living beings with respect to grades of their spiritual stages is known as *'Jīva-samāsa'*

Q What is the basis of this arrangement?

A The attributes (volitions) of the living beings are the basis

Q What are the attributes?

A The attribute means volitions of the *Jīvas* There are five such volitions - (i) operational or frutional (ii) subsidential (iii) destructional (iv) destructive-cum-subsidential and (v) inherent (*pārināmika*) The fruitional volition is due to the operation of *karmas* The subsidential volition is due to the subsidence of *karmas* The destructional volition is due to the destruction of the *karmas* The desctructive-cum-subsidencial volition is due to the combined processes of destruction and subsidence of *karmas* Any volition irrespective of the above four is called inherent volition It is independent of karmic operation, destruction and subsidence

As the soul is associated with these volitions, it is also designed as volition (i e it cannot exist without them) It is said in verse 104 (PP 1 3) that the omniscients have designated the *Jīvas* with the same volitional attributes which are observed in them on the basis of karmic operation, subsidence and destruction

The next aphorism indicates the general description about the spiritual stages

OGHEṆA ATTHI MICCHĀITTHĪ ||*9*||

Oghena santi mithyādrstayah ||*9*||

From general point of view, there are wrong-faithed ones ||*9*||

Q The denotation is in accordance with the motive According to this maxim, the generality indicating word '*Ogha*' could be inferred even without including the word in the aphorism Thus, the repetition of this word serves no purpose here

A This word is meant here for the benefit of the dull or less intelligent pupils The Jinas are kind to all kinds of *Jīvas* as they are not-attached

The word *'mithyā'* is synonymous with untruth, falsity, wrong or reverse The word *'Dṛsti'* means vision or belief / faith (or view) This may arise due to the operation of reverse, one-sided, doubtful, reverencial and ignorant forms of the deluding *karma* of wrong faith The *Jīvas* with wrong faith are known as wrong-faithed It is said in verse 105 (ST 1 47, quoted earlier also) that there are as many standpoints as there are the verbal paths Similarly, there are as many alien philosophical systems as there are the standpoints

This verse suggests that there is no rule that there are the only five types of wrong faith It is only by implication that five types have been mentioned Alternatively, the word *'mithyā'* means untrue and *'drsti'* means faith or belief The people having predilection in wrong faith are also called wrong-faithed ones It is said in verse 106-7 (PP 1 6-7) that the *Jīvas* become wrong-faithed due to the fruition of karmic species of wrong faith They do not have interest in religion like the patient with bile fever who does not like even the sweet juices (The fruition of wrong faith causes non-belief in the realities and their meanings) It has three varieties (i) doubtful (*sanshayita*) (ii) deliberate (*grahita*) and (iii) non-deliberate (*agrhīta*)

Now, the next aphorism in intended for the description of the second spiritual stage

SĀSAṆA-SAMMĀITTHĪ ||*10*||

Sāsādana-samayakdrstayah||*10*||

In general, there are the lingering right-faithed ones ||*10*||

(The word *Sāsana* has two other forms-*sāsādana*, *sāsvādana* which have many meanings leading to the same sense It means offending, obstruction, refutation or disrespect It also has a meaning of resting in wrong faith)

The word *'Āsādana'* means violation, opposition or disrespect towards the right faith A *Jīva* is said to be disrespecting towards right faith who has this tendency A person is called residual wrong-faithed or linerging right-faithed one when he has destroyed right faith and has not

acquired the volitional character due to the fruition of wrong faith *karma* but still tending towards it (The destruction of right faith may be taken as due to the fruition of *karma* of infinite- bonding passion)

Q This spiritual stage seems to be non-existing as the *Jīva* at this stage is neither wrong-faithed one due to non-fruition of the *karma* of wrong faith, nor right-faithed one because of lack of predilection in rational faith It is also not a stage of mixed character as it lacks interest in both There is no fourth alternative for the faith as there is no matter or reality distinct from the matter of right, wrong and mixed identity?

A This is not correct There is reverse intention here Hence it has a wrong faith character

Q In that case, it should be named as wrong faith only Why this new designation of linerging right faith?

A Though it may have wrong faith due to reverse intentions at this stage because of the fruition of infinite-bonding passions obstructing right faith and conduct, but there is no reverse intention due to the fruition of *karma* of wrong faith Hence it cannot be called a wrong-faithed one It is, therefore, designated as lingering right-faithed one

Q It is clear that wrong faith exists in this stage Why, then, it is not named as the stage of wrong-faith?

A The new designation supports the statement about the dual nature of infinite-bonding passions

The lingering right faith stage is not caused by the fruition, destruction, subsidence or destruction-cum-subsidence of faith deluding *karma*, hence it cannot be named as wrong-faithed, right-faithed or mixed faithed stage Secondly, the fruition of infinite-bonding passions causing the perverse intentions is not the variety of faith-deluding *karma* It is the variety of conduct-deluding *karma* as it obstructs the right conduct

Q The lingering faith stage is obstructive to both right faith and conduct Thus, it would be justified to give it a mixed name?

A This is desirable However, the scriptures have not described it in this way as they deal with this subject with respect to the prominent standpoint

This stage of lingering right faith is acquired without the fruition, subsidence, destruction or destruction-cum-subsidence of the faith deluding *karma* Hence, it is a form of inherent volition Thus, the second stage is named as the lingering right-faithed one

Q How this stage could be having a right faith when it is polluted with reverse intentions?

A This is possible on the basis of the maxim of formerlines as the *Jīva* has been having right faith sometimes before This view is supported by the verse 108 (PP 1 9) stating that the living one is called at the stage of lingering right-faith who has fallen from the top of the mountain of right faith and is approaching the land of wrong faith Thus, he has lost the right faith but has not got the land of wrong faith

The next aphorism is intended to describe the spiritual stage of mixed predilection- the third in the series

SAMMĀ-MICCHĀITTHĪ ||*11*||

Samyak-mithyā-dṛṣṭayah ||*11*||

In general, there are right-cum-wrong faithed ones || 11 ||

The word *'dṛṣṭi'* means belief, interest, view, predilection or faith A right-cum-wrong-faithed one has right-cum-wrong predilection

Q There is no possibility of right-cum-wrong faith simultaneously as they are inherently contradictory If these faiths are possible in succession, they will have independent existence and, hence, they

should be included in right and wrong faiths respectively Thus, there should be no separate spiritual stage like the right-cum-wrong-faith?

A It is asserted that a right-cum-wrong- faithed one has simultaneous rational and non-rational attributes There is no contradiction in this assertion as the living being has a large number of attributes and their co-existence is not contradictory The multi-attributal quality of the *Jīva*, is not un-proved as, otherwise, it cannot be the subject of action or motion

Q Let there be co-existence of a number of compatible attributes in the *Jīva*, but other attributes cannot coexist simultaneously?

A Who talks about the co-existence of all attributes in the *Jīvas*? Under this condition, there will be possibility of coexistence of mutually opposing characters like consciousness and non-consciousness, liberatablity and non-liberatability and the like in the *Jīva* It is therefore, asserted that the multi-attributal character of the *Jīva* means that those attributes can only be co-existening in the *Jīva* which are not absolutely absent in that living too They will be existing with respect to some time and place Hence, if these two types of faiths can exist in the *Jīva* successively, there is also the possibility of their co-existence in the *Jīva* simultaneously This statement is not a supposition only We find persons accepting *'Arhantas'* (Enlightened) also as dieties despite non-desertion of their own pre-accepted deities (GJ,2, commentary explains the simultaneous existence of right faith with respect to the acceptance of *Arhantas* and wrong faith with respect to other deities)

Q What is the volition at this stage out of the five ones?

A There is destruction-cum-subsidential volition at the stage of right-cum-wrong faith

Q How this volition is possible in a person who is moving upwards to the stage of right-cum-wrong faith from the first stage of wrong faith?

A It is like this This spiritual stage is acquired,

(a) By the non-fruitional destruction of all-destructive supervariforms (*spardhakas*) of karmic species of wrong faith, and

(b) By the non-fruitional subsidence of the same of the existing wrong faith, and

(c) By the fruition of all-destructive supervariforms of the karmic species of right-cum-wrong faith

This process of acquirement of this stage suggests that the quality of right-cum-wrong faith is destructive-cum-subsidential by volition

Q The third stage has the fruition of karmic species of right-cum-wrong faith Why could it not be called as to have fruitional volition?

A There is no non-progenetic (*Niranvaya*) destruction of right faith by the fruition of right-cum-wrong faith *karma* as happens in the case of fruition of wrong faith *karma* alone

Q When the fruition of right-cum-wrong faith *karma* does not destroy the right faith non-progenetically, why it is called all-destructive?

A This is not a correct question The fruition of right-cum-wrong-faith *karma* has a capacity to obstruct the totality of right-faith Because of this, it is called all-destructive

Q Why has it not been said that this third stage is also acquired by the destruction-cum-subsidence of all-destructive supervariforms

of the *karma* of infinite-bonding passion like the destruction-cum-subsidence of wrong faith *karma*?

A. The infinite- bonding passion karma is obstructive of right conduct (and not of faith) However, those who assert the acquirement of this third stage by subsidence-cum-destruction of *karma* of infinite-bonding passion, their second stage will be fruitional for them This is not canonically acceptable[5]

Alternatively, it may be said that the third stage is destructive-cum-subsidential as it is acquired,

(a) By the non-fruitional destruction of partially destroying supervariforms of karmic species of right faith,

(b) By the non-fruitional subsidence of the same of the existing *karmic* species, and

(c) By the fruition of all-destroying supervariforms of the karmic species of right-cum-wrong faith

The destruction-cum-subsidentiality of the right-cum-wrong faith is asserted for the benefit of learners only In fact, the right-cum-wrong faith *karma* is incapable of non-progenetically destroying the predilection in the right diety, canons and realities However, its fruition causes the predilection of right-cum-wrongness, that is why it has been called destruction-cum-subsidential by volition If this is not agreed, the subsidentially right-faithed person cannot have destruction-cum-subsidence on acquiring the third stage as there is no non-fruitional destruction of the karmic species of right faith, wrong faith and infinite-bonding passions

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[5] The dual nature of infinite-bonding passions is proved by two ways
(i) It obstructs the right faith and right conduct
(ii) While it serves the cause of wrong-faith sub-species of *karma* in obscuring right faith, it does not serve as such in causing the wrong faith itself

Q There is non-fruitional subsidence of the above three when the subsidential right faithed one acquires the third stage?

A This is not correct This assertion will lead to call the third stage as subsidential by volition However, there is no canon which supports this view

Alternatively, if one accepts this third stage as destructive-cum-subsidential on the basis of destruction-cum-subsidence of *karmas* like wrong faith etc, the first stage of wrong faith will also have to be assumed destruction-cum-subsidential as it is acquired with respect to the initialled wrong-faithed one,

(a) By the destruction of fruitional supervariforms of the *karmas* of right faith and right-cum-wrong faith,

(b) By the non-fruitional subsidence of the same of the existing *karmas*, and

(c) By the fruition of all-destructive supervariforms of the *karma* of wrong faith

It is said in verse 109 (PP 1 10) that when we mix curd and jaggery, the taste of the constituents of the mixture cannot be felt separately. The constituents of the mixture cannot also be separated easily Similarly, the quality of the third stage of mixed volition should also be taken as an inseparable mixture of right-cum-wrong faith

The next aphorism is intended to describe the fourth spiritual stage signifying right faith stage

ASANJADA-SAMMĀITTHĪ ||*12*||

Asanyata-samyak-drstayah ||*12*||

In general, there are non-restrained right- faithed ones ||*12*||

The right faithed one is the one, who has a proper or rational vision or belief A person with right faith without restraint is known as non-restrained right-faithed one This has three varieties- (i) destructional right-faithed (ii) subsidential right-faithed and (iii) experiencer (*vedaka*) or destruction-cum-subsidential right- faithed

The destructional right-faithed is the one who has completely destroyed the seven karmic species - four infinite-bonding species of passion destroying the attributes of right faith and conduct and three karmic species of faith-deluding *karma* of wrong faith, right-cum-wrong faith and right faith The individual becomes subsidential right-faithed due to the subsidence of these seven karmic species The *Jīva* is called the experiencer right-faithed due to fruition of karmic species of faith-deluding *karma* named as right-faith

The destructional right-faithed one never acquires perversity, never doubts (about canonical contents) and never gets surprised over the miracles due to perversity He does not deviate from his righteous path The subsidential right-faithed one is also similar in nature but it goes perverse due to volitional feature He also attains the second and third stage of spiritual development He is also in a position to acquire the experiencer right-faith stage The experiencer right-faithed is one who has a slackened faith like the weak catch of stick by the old persons He is so weak in faith that he can easily derogate right faith by listening to the wrong logic and illustrations

Q What are the volitions out of the five which lead to the spiritual stage of non-restrained right faith?

A The right faith which arises due to the destruction of the seven karmic species as above is destructional by volition The right faith arising due to the subsidence of the above seven karmic species is subsidential by volition. The experiencer right faith, which arises due to the fruition of the karmic species of partially destroying experiencer right faith, is destruction-cum-subsidential by volition

Q Some saintly scholars point out that the experiencer right-faith is destructional-cum-subsidential by volition because it is acquired

(a) by the non-fruitional destruction of all-destroying supervariforms of karmic species of wrong faith and infinite- bonding passions,

(b) by the existential subsidence of all-destroying supervariforms of the same karmic species due to fruition in future, or

(c) by the non-fruitional destruction of all-destroying super-variforms. of karmic species due to fruition of right-cum-wrong-faith,

(d) by the existential subsidence of all-destroying supervariforms of the same karmic species due to their future fruition, and

(e) by the fruition of partially- destroying supervariforms of right-cum-wrong faith

Why this explanation has not been provided here?

A This is not correct. This point has already been replied earlier (It has been said that here the fruition of right faith species has been taken as prominent)

The term *'asanyata'* (non-restrained) in this aphorism is the terminal point Thus, it indicates that all other spiritual stages before this stage are also non-restrained ones

Q Why has it not been pointed out that there is non-restraint in higher stages (i e higher than fourth stage) of spiritual development?

A This is so because there are adjectives like 'restraint' or 'restraint-cum-non-restraint' for the higher stages as found in canons This is also corroborated in verses 110-111 (PP 1 11-12) which state that the right-faithed person believes in the instructions of the Enlightened *Jinas* In addition, he also unknowingly believes even the wrong instructions given by the right teachers A person is

non-restrained right-faithed who does believe in the instructions of the *Jinas* despite the fact that he may not be following the vows of restraint about violence towards mobile and non-mobile *Jīvas* and enjoyment of sensual objects

The term 'right-faithed' in aphorism 12 is applied to all other higher stages like the flow of water of river *Ganges* This means that the higher spiritual stages have right faith

The next aphorism is intended to describe the fifth spiritual stage of partial restraint

***SANJADĀ-SANJADĀ* ||*13*||**

Sanyatā-sanyatāh ||*13*||

In general, there are restrained- cum-non-restrained or partially restrained ones ||*13*||

Those *Jīvas* are restrained-cum-non-restrained ones who are restrained as well as non-restrained

Q This fifth stage is not possible because of its contradictory nature If an individual is restrained, he cannot be non-restrained If one is non-restrained, he cannot be restrained?

A Let there be contradiction of mutually exclusive nature It is desirable If it is not agreed, there will be loss of characteristic natures (*svarūpa*) However, the contradiction due to non-coexistence of attributes is not possible If it is so, the existence of an entity will not be possible as it is dependent on multi-aspectal point of views

An entity is defined as that which is capable of purposeful action or motion (*artha-kriyā*) (This definition may have some similarity with the concept of 'dynamic equilibrium' of current physics about an entity) This is not possible in a mono-viewstic approach. If the entity and action are non-separable, it will continue to repeat itself If they are separable,

there will be never-ending regression Thus, there is contradiction of purposeful action in entities in a mono-viewstic approach

There is no transgressory fault here with consciousness and non-consciousness as they are not attributes The attributes are always co-existing But these two are not coexisting as they are not found together in an individual entity without bondage. There could be contradiction if the cause of contradictory attributes is the same. However, there is no contradiction here as the restraint and non-restraint are caused by different factors The restraint is caused due to abstinence from injury to the mobile beings and the non-restraints are caused due to non-abstinence of injury to the non-mobile beings Thus, they may coexist even in a single living entity or reality

Q Which volitional attribute does this stage represent out of the five ones?

A This stage belongs to the volitional category of destruction-cum-subsidence The partial vow-restraining conduct of the restrained-cum-non-restrained *Jīva* is caused due to (i) non-fruitional destruction of all-destroying suparvariforms of partial vow-restraining passion (ii) existential subsidence of supervariforms of the same and (iii) fruition of total-vow-restraining passion

Q How many types of right faith are based on partial conduct of restraint-cum-non-restraint?

A There are three types of right faith (i) destructional (ii) subsidential and (iii) subsidence-cum-destructional Any of the three is possible There could be no partial vow-restraining conduct without any one of these varieties

Q The partially-restrained individuals are observed even without right faith?

A This is not correct The partial vow-restraining conduct is not possible if there is no desire for salvation and there is no pacification of thirst for sensual enjoyments This is corroborated in the verse 112 (PP 1 13) that an individual is called restrained-

cum-non-restrained when he is restrained from violence to mobiles and non-restrained with respect to the non-mobiles at any single instant of time and who has a deep faith in the *Jina*-instructions.

The next aphorism is stated for describing the first spiritual stage of the restrained ones

PAMATTA-SANJADĀ **||*14*||**

Pramatta-sanyatāh ||*14*||

In general, there are non-vigilantly restrained ones ||*14*||

The word *'Pramatta'* means excessively careless, lethargic, negligent, indifferent or intoxicated The word, *'śanyata'*, means individuals with good (*sam*) quality of conducts or restraint or vows (*yata*) The restrained ones with non-vigilant attitude are called non-vigilantly restrained ones

Q If one is non-vigilant, one cannot be restrained The non-vigilant ones cannot realise the true nature of the self If one is restrained, one cannot be non-vigilant as the restrained one has a nature of removing lethargy Hence, the sixth stage does not stand scrutiny?

A This is not correct The restraint is the process of cessation from violence, falsity, stealing, unchastity and attachmental possessions It is protected by three guards (*gupti*) and five carefulnesses (*samiti*) It cannot be destroyed by non-vigilance It can cause only some defect in restraint

Q How do we learn that non-vigilance here is meant only as the cause of defects in restraint rather than its destroyer?

A It is learnt from the fact that the restraint cannot exist in the presence of non-vigilance, (if it is a destroyer) Further, the easily destroyable lowest level of non-vigilance cannot destroy restraint as it is not possible in the absence of obstructive passion of vow-restraint

The word *'Pramatta'* (non-vigilant) in the aphorism denotes the terminal point which indicates its existence in all the spiritual stages prior to the sixth stage

Q What is the volitional character of this non-vigilant restrained stage?

A It is destruction-cum-subsidential by volition with respect to restraint

Q How?

A The total vow-restraint is caused by (i) the non-fruitional destruction of all-destroying supervariforms of karmic matter of total vow-restraining passion, (ii) the non-fruitional subsidence of existing *Karmas* to fruition in future and (iii) the fruition of gleaming passion Hence, this stage is destruction-cum-subsidential by volition

Q It may be opined that the restraint is caused due to fruition of gleaming passion Why it could not be denoted as volitionally fruitional?

A This is not correct The fruition of gleaming passion does not cause restraint

Q What is the function of gleaming passion, then?

A It is the agent in causing defect in the restraint caused by the non-fruitional destruction and existencial subsidence of all-destroying supervariforms of karmic matter of total vow-restraining passion

This sixth spiritual stage is volitionally destructional, destruction-cum-subsidential and subsidential with respect to the right-faith causing the restraint

Q Does the conformity with the right faith here mean that the restraint can be caused even without it?

A No, an individual without right faith in the Attained, canons and realities and having a mental attitude involved in the three types of idiocies (*mūdhatās*) cannot have restraint

Q How do we know that physical restraint is not meant here?

A The individual is called restrained who himself practices vows after knowing them first and then believing them righteously This derivative definition of *'sam-yata'* leads to this conclusion This is also corroborated in verses 113-114 (PP 1 14 and GJ 33) that an individual is called non-vigilantly restrained (i) who is involved in non-vigilance experienced through self-experience or known through the direct knowers (ii) who is morally capable in observing all the conducts and vows (iii) who is comparatively major- vowed with respect to partial restraint and (iv) who has a deer-like variegated conduct

There are fifteen types of non-vigilance (1-4) four idle tales,(5-8) four passions, (9-13) five senses, (14) sleep and (15) attachment[6]

The next aphorism is intended to describe the spiritual stage characterised by pure restraint out of many destructional-cum-subsidential restraints

APPAMATTA-SANJADĀ ||*15*||

Apramattasanyatāh ||*15*||

In general, there are vigilantly restrained ones ||*15*||

The non-vigilantly restrained ones have already been described Those who are not non-vigilantly restrained, are called vigilantly restrained They are devoid of fifteen types of non-vigilance as above

[6] Fifteen kinds of non-vigilance are Four idle tales related with women, food, nation and kings, four passions of anger, pride, deciet and greed, five senses of touch, taste, smell, sight and hearing, and sleep, and attachment

Q All the other remaining types of restrained ones are included in this stage This will involve negation of other higher spiritual stages of the restrained ones?

A This is not so Only those restrained ones are included here who are not specified by the latter spiritual stages and who have ceased to be non-vigilant

Q How do we know this?

A Had it not been so, the description of higher staged restrained ones could not be possible As they are described, hence the above could be inferred

This spiritual stage is also volitionally destruction-cum-subsidential This is because the total restraint is caused by (i) the non-fruitional destruction of all-destroying supervariforms of karmic matter of total restraint-obscuring passion (ii) the non-fruitional subsidence of the same in existence and (iii) the fruition of gleaming passion This spiritual stage is destructional, destruction-cum-subsidential and subsidential too by volition due to the above processes in relation to the righteousness-obscuring *karmas* with respect to right faith causing the restraint This is corroborated by the verse 115 (PP 1 16) stating that the vigilantly restrained spiritual- staged person is one who (i) has destroyed all types of non-vigilance (ii) has adorned himself with the main and supplementary vows (iii) has attained the right knowledge of the science of differentiation (iv) has not ascended the ladder of subsidence and destruction and (v) has absorbed himself in meditation

The next aphorism is intended for describing the characteristics of the first spiritual stage among those who are in the process of subsidence or destruction of the conduct-deluding *karma*

APUVVAKARAṆA-PAVITTHA-SUDDHI-SANJADESU ATTHI UVASAMĀ KHAVĀ ||16||

Apūrvakarana-praviṣta-shuddhi-sanyatesu santi upashamakāh ksapakāh ||16||

There are subsider and destroyer *Jivas* among the purified restrained ones in the stage of unprecedented volitional purity ||*16*||

The word *'karaṇa'* means volitions and the word *'apūrva'* means unprecedented Thus, under this spiritual stage of gradually increasing innumerable world-measuring volitions per *samaya* from the beginning with respect to many *Jīvas,* those volitions unobservable by the *Jīvas* of different times other than those of intended times are known as unprecedented volitions These volitions at every *samaya* are, thus, unique and dissimilar from the current ones These are known as unprecedented ones (*Apūrva-pariṇāmas*)

[JSD names this stage as *'Nivrtti Bādara'* with the meaning of having dissimilar coarse passions The word 'Nivrtti' means dissimilarity or difference Thus, the name has the same meaning as *'Apūrvakarana'*]

ARK defines this stage similarly but it adds that five earlier unmanifested processes-destruction of current karmic duration and intensity, attributal series and their transition and new durational bond are found there simultaneously from the very first samaya

The adjective 'unprecedented' (*Apūrva*) excludes the low-tended volitions as these may be dissimilar or similar

Q The word *'Apūrva'* expresses the meaning of unprecedented It does not mean dissimilarity

A This is not correct as the words *'pūrva'* and *'Samāna'* (similar) are synonymous Hence their antonyms should also have similar meanings

Those *Jīvas* are called 'unprecedented voiltionally purified ones' who have entered the purification process through the unprecedented volitions

Q Who are those *Jīvas*?

A They are the restrained ones The eighth stage people are found among the restrained ones who may be subsiders or destroyers

Q The word *'atthi'* or *'santi'*, (there are) is not necessary in this aphorism as it follows from the earlier aphorisms through the maxim of flow of river stream?

A This is not so This word has a different meaning here

Q What is that?

A The earlier use of this word expresses only the existence of spiritual stages But here, this word indicates the existence of different receptacles of subsidential and destructional volitions among the restrained ones

All those persons who have internally purified themselves with unprecedented volitions are the destructionally and subsidentially restrained ones All of them form this single stage of 'Unprecedented volitions'

Q Why this stage has not been named accordingly?

A This is inferred with reference to the context This is because there is similarity with respect to unprecedented volitions among the subsider and destroyer *Jīvas* in this stage

Q How the name of this stage could be justified when there is no karmic subsidence or destruction?

A This could be so with respect to the formalisation like that of past in the sense of future

Q This statement will lead to the flaw of over-stretch in the precepts?

A No, in the absence of obstructive death, the *Jīvas* in the process of subsidence or destruction of conduct-deluding *karma* and, thus,

tending towards these processes become qualified for this designation

Q There are different types of volitions during destruction and subsidence processes How there could be sameness between these two types of volition?

A The volitions due to subsidence and destruction are similar with respect to their unprecedentedness Therefore they could be called similar

Q Which is the volition at this stage out of the five?

A For the destroyer person, it is destructioanl volition and for the subsider person, it is the subsidential volition

Q There is neither destruction nor subsidence of karmas in this stage How these types of volition are said to be existing during this stage?

A They are said to be existing formally at this stage

The destructional *Jīva* has destructional volition with respect to right faith as there can be no ascendance to the destructioanl ladder until one has destroyed the faith-deluding *karma*

The subsidential *Jīva* has a volition of subsidence or destruction as nobody can ascend the subsidential ladder until one has destroyed or subsided the faith-deluding *karma*. All this is corroborated by the verses 116-18 (PP 1 18-19, GJ 51-54) which state that there is never any similarity in volitions with respect to the *Jīvas* existing at different times in this unprecedented stage However, there may be similarity or dissimilarity in volitions with respect to the *Jīvas* existing at the same time

In the stage of unprecedented volition, the *Jīvas* existing at different times have unprecedented volitions which were not manifested earlier

Lord *Jinas* have destroyed the darkness of ignorance They have said that the unprecedentially volitioned *Jīvas* are always active in destroying or subsiding the various sub-species of conduct-deluding *karma*

Now, the next aphorism is meant for describing last spiritual stage among the coarse-passioned stages

AṆIYATTHI-BĀDARA-SĀMPARĀIYA-PAVITTHA-SUDDHI-SANJADESU ATTHI UVASAMĀ KHAVĀ ||17||

Anivrtti-bādara-sāmparayika-pravista-shuddhi-sanyatesu santi upashamakāh ksapakāh ||17||

There are subsiders and destroyers (of *karmas*) among the purified restrained ones in the stage of non-differential coarse passions ||*17*||

The word *'anivrtti'* means the existence of non-differential volitions among the *Jīvas* existing at the same time Alternatively the word *'nivrtti'* means exclusion or singling out The volitions which are not excluded or are similar are known as *'anivrtti'* volitions

Q There are some persons with such volitions in the unprecedented volition stage too They should also be named under this stage?

A This cannot be so as there is no rule regarding this point

Q How do we learn that the non-differential volitions here are intended for the Jīvas existing at the same time?

A The word *'Apūrvakaraṇa'* (unprecetended volitions) earlier leads to conclude that the *Jīvas* existing at different times have different volitions with respect to those existing at the same time

The word *'sāmprāya'* means passions and the word *'bādara'* means coarse Thus, *bādara sāmparāya* means coarse passions The non-differentially coarse passioned ones are termed as *'anivrtti-bādara - sāmparāyas'* Those restrained ones who have involved themselves in volitional purification of coarse passions are known as purified restrained ones with non-differentially coarse passions They are both-subsiders and destroyers of *karmas* All these have the same quality of non-differential volitions

Q Why there are not as many spiritual stages as there are number of volitions?

A This cannot be so It will involve loss of wordly ways Hence, the enumeration of spiritual stages is based on substantive standpoint

The word *'bādara'* (coarse) in the aphorism is terminal pointing It indicates that the earlier spiritual stages are coarse passioned This is according to the maxim of the 'the usefulness of adjective in case and possibility of transgression '

Q The inclusion of the word *'sanyata'* (restrained) in this aphorism is useless?

A This is not correct The restraint is possible in all the five earlier stages There is no transgressional flaw The word has been used here to indicate this point as there is no other way to learn it

Q The word *'sanyata'* could be followed from the earlier aphorism 14 This will lead to learn the above fact Why, then, this word again?

A In that case, let it be for the benefit of dull persons

Q If this is so, this word *'sanyata'* should also be associated with other spiritual stages like the stage of subsided passion etc?

A This is not correct All the restrained ones upto the tenth stage are with passions, there will, therefore, be sameness with the non-

restrained ones This will create doubt in the minds of dull persons The word is, hence, necessary However, there is no question of doubt of this type even for those people in the stages of subsided or destroyed passions The individuals at these stages are always restrained Thus, they cannot be compared with the non-restrained ones with respect to their volitions as they are not similar There is, therefore, no necessity of the word 'restrained' in the case of these stages

This spiritual stage is volitionally subsidential as the individual subsides some karmic sub-species at this stage and some in future This stage is also destructional by volitions as the individual destroys some sub-species and will destroy some of them in future too However, with respect to right faith, this stage is destructional only, for the individual is in the process of destroying conduct-deluding *karma* There is no other volition possible in the destructional ladder However, this stage is subsidential as well as destructional for the individual who subsides the conduct-deluding *karma* as both these volitions are non-contradictory under the process of subsidence

Q Why there are no two independent stages of subsidence and destruction for these two types of volitions?

A No They are said to be the same with respect to the similarity of volitions in these stages This is corroborated in the verses 119-20 (PP 1 21 and GJ 57) stating that just as the individuals existing at the same time have different shapes, colours etc , similarly there are no differences in their volitions They have similar and better purified volitions at every instant of time Such individuals are called non-differentials These individuals are always engaged in burning the forest of *karma* by flames of the fire of pure meditation[7]

[7] The word '*ādi*'(etc) in the verse 119 indicates external forms like shape, color, sex, occupancy etc and internal forms of knowledge, conation etc (PP 1 20)
(i) In this stage, 36 karmic sub-species are destroyed as mentioned in GJ 338-39
(ii) This ninth stage has duration of an *Antarmuhūrta* (about 48 minute) according to ARK

Now, the next aphorism is intended to describe the last spiritual stage for the imperfect saints (*Kushılas*)

SUHUM-SĀMPARĀIYA-PAVITTHA-SUDDHI-SANJADESU ATTHI UVASAMĀ KHAVĀ ||18||

Sūksma-sāmparayıka-pravısta-shuddhı-sanyatesu santı upashamakāh ksapakāh ||18||

There are karmic subsiders and destroyers among the restraind ones entering into the stage of purification of subtle passions ||*18*||

The *'sūksma sāmparāyas'* means subtle passions The restrained ones who have entered the state of subtle passions through their volitional purification are known as 'restrained through volitional purification of subtle passions' Among them, there are subsiders and destroyers of *karmas* They are similar with respect to subtle passions and, hence, they form a single spiritual stage. The adjectives 'unprecedented and similar', of earlier aphorisms are adopted here The quality of subtle passions must be qualified with these adjectives, otherwise this stage will not have any distinguishing feature

Volitionally, this stage is destructional as the individual in this stage destroyed some karmic sub-species, does destroy some and will destroy some more in future This stage is volitionally subsidential also as the individual in this stage has subsided, will subside and does subside some karmic sub-species With respect to right faith, the destroyer is destructional by volition The subsider is either subsidential or destructional as ascendance to subsidence ladder is possible through both these types of right faith The inclusion of the word 'restrained' has the same utility as before This is corroborated in the verse 121 (PP 1 23) stating that the individual should be taken at the stage of subtle passions who has the subtle greed with infinite times lesser intensity than that of the karmic supervariforms existing in stages earlier than non-differential volition stage and engaged in destroying it

The next aphorism is meant for indicating the last stage of subsidential ladder

UVASANTAKASĀYA-VĪYARĀYA-CHADUMATTHĀ ||*19*||

Upashānta-kasāya-vītarāga-chadmasthāh ||19||

There are *Jīvas* with subsided passions They are not-attached-not-omniscients ||*19*||

The individuals are known as subsided-passioned ones, who have pacified their passions The not-attached are those who have destroyed various forms of attachments The word *'chadma'* means obscurement of knowledge and conation The individuals who have the obscurement of knowledge and conations are known as 'not-omniscients' (*chadmasthas*) Such not-detached individuals are termed as not-attached not-omniscients This excludes the category of attached not-omniscients upto the tenth stage Those individuals who are not-atttached in addition to subsided passions are known as not-attached-cum-subsided passioned ones This definition excludes the higher stages

Volitionally, this stage is subsidential due to subsidence of all passions With respect to right faith, however, this stage may be destructioanl or subsidential This fact is corroborated in verse 122 (PP 1 24) stating that the pure volitions arising out of subsidence of total *karma* of delusion are known as the spiritual stage of subsided passions These volitions are as pure and clear as the deep water in a pond in the autumn or purified by the cleaning nut-plant[8]

The next aphorism is intended to describe the spiritual stage of the fetterless ones

KHĪṆA-KASĀYA-VĪYARĀYA-CHADUMATTHĀ ||*20*||

Kṣiṇakasāya-vītarāga-chadmasthāh ||*20*||

There are *Jīvas* with destroyed passions They are not-attached not-omniscients ||*20*||

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[8] The first part of the verse has a meaning of water purified by alum, in GJ 61 This indicates the subsidence of impurities by alum resulting in pure and clear water

The *Kṣīṇakaṣāyas* are those who have destroyed passions The not-attached ones of this type are termed as not-attached-cum-destroyed passioned The not-omniscients are those who have obscurment of knowledge and conation Those persons are termed as not-omniscient with not-attachment and destroyed passions, who have the above qualities

The word not-omniscient (*chadmastaha*) here is terminal-pointing which indicates that all the *Jīvas* prior to this spiritual stage are under obscurement of different types of *karmas*

Q The destroyed passioned ones are the not-attached ones There is no transgression on this issue Hence, the inclusion of the word "*Vitarāga*" (not- atttached) in this aphorism seems to be superfluous?

A This is not correct The word is meant for excluding the nomenclatural, representational and substantive positings of the destroyed passioned ones (It is meant only for indicating the volitional character of this stage)

Q What is the volitional character of this spiritual stage?

A The delusion *karma* has two varieties -physical and psychical Both the types of delusion *karma* are totally destroyed in this stage Hence, this stage is volitionally destructional This is corroborated by the verse 123 (PP 1 25) stating that the not-attached lords have said that those persons are the destroyed passioned ones who have destroyed all the types of deluding *karma* and whose inner mind is as clear as the water kept in a clean quartz (*spahtika*) vessel and who are fetterless

The next aphorism is meant for describing the spiritual stage for the perfect saints or omniscients

***SAJOGAKEVALĪ* ||21||**

Sayogakevalinah ||21||

There are omniscients with activities ||21||

The word *'kevala'* here means pure knowledge or omniscience

Q How is it possible to know the whole (pure knowledge) from its partial nomenclature (the word *'Kevala'* means 'pure' only)?

A It is popularly seen that the expressed meaning of the word *'Baldeva'* is also learnt from the part of the whole word - *'deva'* This popular convention cannot be called as inapplicable as this will lead to chaos

The word *'Kevala'* means "simply" and *'Kevali* means an individual who has pure or absolute knowledge irrespective of senses, illumination, and mind The activity of body, speech and mind is called *'Yoga'* The individuals with these activities are called 'active', 'dynamic' or with activities. Thus, they are the *sayogakevalis* who have omniscience or pure knowledge with activity

The word *'yoga'* here is terminal-pointing and hence it indicates that all the other lower spiritual stages are associated with activity

This spiritual stage is destructional by volition because it is attained by (i) destroying all the four destructive *karmas*, (ii) subjugation of feeling producing *karma* and (iii) by destroying the sixty sub-species of eight *karmas* It is stated in verses 124-25 (PP 1 27, 1 29) that according to the eternal canons, those individual are omniscients with activity (i) who have destroyed the darkness of ignorance by their sun-beams of pure knowledge (ii) who have won the title of supreme soul (*Paramātmā*) by appearance of nine omnisciental super-attainments (mentioned earlier under essence-authorship of this treatise in aphorism 1) and (iii) who are called 'omniscients ' because their knowledge and conation are irrespective of senses and mind and (iv) who are associated with activity

Now, the author, *Ācārya Puspadanta* describes the next aphorism characterising the last spiritual stage which has, in essence, been told by the enlightened ones, composed literally by the chief

disciples, eternal due to unbroken succession and faultless due to absence of all flaws

AJOGA-KEVALĪ ||22||

Ayogakevalinah ||22||

There are omniscients without activities ||22||

The word *'ayoga'* (inactivity) means an individual who has no mental, vocal or bodily activities The word *'kevalī*, means an individual with pure knowledge An individual with inactivity and omniscience is known as *'ayogakevali'* (He is called 'static' omniscient)

Q The word *'kevalī'* could be followed here from the earlier aphorism Hence, it should not be there in this aphorism?

A This is not correct It is generally accepted that the *Jīvas* with mind have always their knowledge due to mind It is also a matter of common experience Under this condition, the *Jīvas* devoid of mental activity cannot have pure knowledge as there is no mind The disputing disciples may think so as per the above rule The inclusion of the word *'kevali'* in this aphorism clarifies this dispute and states that there can be pure knowledge even in the absence of mind or mental activities

Q How pure knowledge can be accepted as existing merely on the basis of the word *'kevali'* in the aphorism?

A This question can be cross-questioned here How one knows about the existence of column etc through one's eyes

Q If we do not agree to the fact asserted by the eye, the knowledge obtained through it will become invalid?

A The same logic is applicable here If we do not accept the authority of the words, they will also become devoid of validity Thus, the

defect is the same Hence, if there is a word, it has an expressibility

Q The validity of words (or canons) cannot be proved as some inconsistencies are found in them?

A This is not correct The same can be said about the eye as we also find inconsistencies about it Thus, its validity can also not be proved

Q It could be postulated that only that eye could be taken as valid which is undefective or consistent?

A This may not be so, all the eyes are never found consistent at all the places and at all the times

Q Let it, then, be accepted that whenever and wherever, there is consistency about the eye, it is valid there and at that time?

A If the consistent eye is said to be valid at a particular time and particular place, why the validity of words is not accepted when it is consistent for all the times and places about the perceptible and non-perceptible objects

Q There are, sometimes, inconsistencies about the words regarding non-perceptible objects How they could be said to be valid for all the times and places?

A This is not the fault of the words The fault lies with the persons who do not know the true meanings about these objects It is not proper to penalise one for the fault of other It will lead to chaos

Q How does one know that there is the fault of the speaker or persons and not that of the words?

A This is so because one observes that when the same or, any other speaker tries once again to learn the meanings of the same words, he gets the valid meanings

Q How does one decide the validity of the words about which there is no clarity on their consistency or inconsistency?

A The canons are always consistent If the intended words carry the same meanings as the canons, they may be taken as valid as they form the components of the composite

Q Why the canonical words could not be treated as of many types like the different parts of sugarcane which has different sweetness in different parts?

A The variety of the words is acceptable with respect to the expressing and the expressible one

Q As the canonical words are accepted as varied with respect to the expressing one and expressible one (*Vācya-Vācaka*), they should also be taken as true and false?

A This cannot be so, there is contradiction in accepting the canonical words as untrue because the canons have an unbroken succession as a whole due to their suprahuman origin

Alternatively, the canons or *Vedas* do not tell their meanings by themselves If it so happens, there will be the possibility of every one knowing the meanings of the canons However, this is not observed to be so Thus, the fault in words should be accepted due to the speaker's fault

Some others contend as follows

Q Do the speakers have the knowledge of the subject related with the canons? If they have no knowledge, it will be contradictory to call them as expositors without knowing the meanings of canons However, if no such contradiction is accepted, all persons will become expositors for explaining the sacred words as ignorance is common to all?

In case of the first alternative, it could be asked whether the speakers are omniscients The speakers cannot be not-omniscients, otherwise their words will not have validity due to lack of knowledge and science

C Q Let there be non-validity of such speakers or their words However, this does not lead to the non-validity of canons as they are independent of human efforts?

A This is not so, the canons are not denoting their own meanings Their expressibility and expressions are dependent on the speakers Hence, their independence from speakers is contradictory Thus, it should be accepted that the canons have their meanings with respect to the intention of the speakers Moreover, according to the maxim, 'The words are valid by the validity of the speaker, how the canon will not face non-validity when they are explained by unauthentic persons? Thus, it should be learnt that only those persons can be speakers about the canons who have removed all the faults and karmic obscurements and attained the knowledge of all objects or realities Otherwise, there will always be the possibility of non-validity of suprahuman canons like ordinary scriptures

Q There is possibility of loss of canonical tradition if the non-omniscients are not accepted as canonical expositors as the words without meanings cannot be called canonical or archaic?

A This is desirable We do not accept canonical words, devoid of meanings, as valid

Further, we do not accept the termination of the tradition of canons as they are available even today in the form which has been (i) substantially told by the Enlightened ones who are devoid of all faults and karmic obscurements (ii) memorised by the chief disciples who are faultless and have attained four excellences of pure intelligence[9]

[9] There are fifteen types of excellences of intelligence as described in JSK-1, P 448 However, it seems there is reference to wisdom of four types (i)inherent, (ii) earned or learnt, (iii) self-generated, and (iv) reverential (JSK – 1 P 450)

(iii) which has come down to us through unbroken succession of teachers with general and special knowledge (iv) which has not been lost in the earlier relation of expressible and expressed as before and (v) which is respected due to expositions by persons with truthful nature and devoid of obscurements, faults and prejudices

Q The present canons are not valid as they have been explained by proximate scholars?

A This is not correct The scholars of this age have attained the authenticity due to their general and special knowledge, It is they who have explained the meanings of present canons They are, therefore, valid

Q How the non-omniscients could be taken as truth-speaking?

A They could be called so as their explanations are in conformity with the canons

Q How does one decide that the meanings told by current scholars have come down through the succession of valid teachers?

A This could be inferred on the following grounds

(i) There is no inconsistency observed in case of observable objects

(ii) In case of non-observable objects too, their validity could be confirmed from the sameness of contents with other consistent part of the canons leading to definiteness of the absence of contrary evidences through inference etc and

(iii) By instructions of the present scholars with proficiency in general and special knowledge

Many scholars do not dispute this matter as one does not find such disputes elsewhere too Thus, the validity of words of canons is

proved due to their exposition by authentic scholars As a result of this discussion, it is proved that there is omniscience even in the absence of mental activity

Alternatively, nobody has seen or heard about the pure knowledge arising due to mind Thus, the question does not arise

It is only the destruction-cum-subsidential knowledge which is, sometimes, caused due to mind This may not be there in the absence of mind But it does not mean that there will be no perfect knowledge in its absence as it does not arise due to mind in case of not-active omniscients

Q The pure knowledge of the omniscients with activity is due to mind?

A This is not so, the non-successive knowledge which is obtained due to the destruction of knowledge-obscuring *karma* in not regenerative

Q The pure knowledge is also a type of knowledge and, therefore, it should also require some factors (*kārakas*) for itself as in the case of sensory and other knowledges?

A This is not correct There is no similarity between the destructional and destruction-cum-subsidential knowledges

Q How the pure knowledge of non-changing nature knows about ever-changing objects?

A There is no contradiction in this point as the pure knowledge changes itself according to changing objects

Q Why the pure knowledge does not regenerate on the basis of its transformation dependent on the objects?

A The pure knowledge is not regenerated with respect to pure general functional consciousness (*upayoga)* However, with

reference to particularity also, it is not regenerated due to senses, light and mind as it is contrary to be so for those who have destroyed karmic obscurement

Further, the pure knowledge is solitary, it does not require any help from any factor as in that case it will loose its solitary character.

Q If pure knowledge is solitary, it should also not ascertain or know the objects?

A This is not correct To know is the nature of the knowledge The nature is not subject to discussion, otherwise there will be disorder

Q What is the volitional character of this stage?

A This stage is destructional by volition as all the destructive *karmas* have been destroyed and the non-destructive ones are going to be destroyed This is corroborated in the verse 126 (PP 1 30) which states that the omniscient without activity is the one, (i) who has mastered over the supplementary (18000) vows or who has become steadfast like *Meru* mountain, (ii) who has stopped all types of karmic influxes, (iii) who is free from bondage of new karmic dust and (iv) who is devoid of any activity

After describing the fourteen spiritual stages as steps for salvation, the next aphorism describes the stage of those who have transcended the world

SIDDHĀ CEDI ||23||

Siddhashca iti ||23||

There are also the Sālvated beings ||*23*||

The word *'siddha'* means those *Jīvas* who have achieved the objectives of their lives The siddhas or the salvated beings are those,

(i) who have destroyed all the *karmas*,

(ii) who have achieved the natural, incomparable and infinite happiness devoid of its opposite and independent of external objects,

(iii) who have become unsmeared with *karmas*,

(iv) who have attained the nature of steadfastness,

(v) who are devoid of all defects,

(vi) who are the treasure of all good qualities,

(vii) who have a height of a little less then their last worldly body,

(viii) who are non-attached like the arrow taken out of its sheath and,

(ix) who reside at the top of the universe

The above characteristics of the Salvated ones are corroborated from the verse 127 (PP 1 31)

The Salvated souls are those,

(i) who are dissociated from all the eight *karmas*,

(ii) who are full of peace and happiness,

(iii) who are karmically untinged and permanent,

(iv) who possess eight qualities (of infinite knowledge, conation, bliss and energy, obstructionlessness, occupancy, fineness and a- heavy-a lightness (*agurulaghutva*)

(v) who have accomplished the object of their life,

(vi) who reside at the crest of the universe

In all the aphorisms from 9 to 23, the word *'atthi'* (*santi)* having meaning of 'are or exist' should be associated The word *'ca'* is in a collective sense The word *'iti'* in the aphorism indicates that these are the only fourteen spiritual stage, neither more, nor less Thus, it also indicates the end of the description of the spiritual stages

After describing the fourteen spiritual stages in general, the next aphorism is intended for their particularised description

ĀDESEṆA GADIĀṆUVĀDEṆA ATTHI ṆIRAYAGADĪ, TIRIKKHAGADĪ, MAṆUSSAGADĪ, DEVAGADĪ, SIDDHAGADI CEDI ||24||

Ādeshena gati-anuvādena asti nirata-gatih (naraka), tiryakgatih, manuṣyagatih, devagatih, siddhagatih, ca, iti, ||*24*||

With reference to the investigation door of destinity in particular and in conformity with canons, there are five destinities of infernal, sub-human, human, celestial and salvated ones ||*24*||

Q This aphorism should not have the word *'ādesha'* (in particular) as it could be inferred from the contextual force?

A This is not so, this word is meant for explanation The destinities have already been defined Their detailed description is known as *'Vāda'* The term *'anuvāda'* means the description of the details as has come down to us through the lineage of well-known seers, thus, the word will mean 'traditionally conformed or scriptural description' The traditional details about destinities will therefore be *'gati-anuvāda'*

According to this traditional description of destinity, there are five destinities like the infernal etc The destinity of those beings who are engaged (*nirata*) in evil activities of violence etc is known as hellish or infernal destinity Alternatively, it may be also be called *'narakagati'* as the living beings are aggrieved, tormented and hurt The hells are the places of such activities The beings taking birth here are infernal beings and their destinity is hellish destinity

Alternatively, the hellish destinity is that whose fruition is the co-operative cause in the fruition of all types of evil *karmas* Thirdly, the hellish destinity may be called as *'na- rata gati'* which is "the destinity of those beings who are mutually non-affectionate with respect to

substance, space, time and volitions" This is also corrorabated by the verse 128 (PP 1 60)[10]

The subhuman destinity is the cause of birth among all types of sub-human species, alternatively, the subhuman destinity is the group of subhuman modifications due to fruition of physique-making *karma* of subhuman destintiy Thirdly, subhuman destinity is the destinity of those beings who walk or move obliquely (*tiry-anca*) This meaning is corroborated by the verse 129 (PP 1 61) which states that the subhuman or oblique-moving ones are those who have obliquence in different activities of body, speech and mind, who possess well-expressed instincts (of food etc), who have lowest level of ignorance and who are highly sinful

The human destinity is the cause of birth among all types of humans Alternatively, it is the group of all human modes due to the fruition of physique-making *karma* of human destinity This is the transference of cause into effect Thirdly, human destinity is the destinity of those beings who are skilled or superior by mind The verse 130 (PP 1 6) corroborates the above meanings

"The human beings are so called because they can mentally think, they are mentally skilled, they are mentally superior and they are the progeny of *Manu* "

The celestials are those beings that shine and enjoy the power due to the attainment of eight accomplishments like miniaturisation etc The destinity of celestials is known as the celestial one Alternatively, it is the cause of birth among all celestial modes due to the fruition of physique-making *karma* of celestial destinity Those modes lead to (i) accomplishment like miniaturisation etc and (ii) cause special designation, knowledge and behaviour among them Or the celestial destinity is the mode due to the fruition of physique making *karma* of celestial destinity This is the transference of cause into effect (like that in case of human destinity) (The eight accomplishments are

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[10] There are five names of this destinity - *naraka gati, niratagati, narata gati, naraka gati* and *nirayagati* All have similar meaning Here, *niraya* means those beings deprived of merit

miniaturisation, magnification, gravity, levity, superiority, subjugation, wish-fulfilment, and acquisition) The above definition is corroborated in verse 131 (PP 1 63) which states that those celestial beings are so called as they always enjoy the life with the help of eight divine accomplishments and their bodies are also shining and divine.

The word *'siddhi'* (salvation) means attainment of the nature of the self and absorption in the self with all the attributes The destinity due to this accomplishment is known as the salvation destinity It is said in the verse 132 (PP 1 64) that the salvation destinity is defined as that where there is no birth, old age, death, fear, union, dis-union, sorrow, instincts and diseases etc

The word *'asti'* (exists) should be attached with each of the destinity in the aphorism (Here *'atthi'* has a meaning in singular)

Q The word 'exists' *(asti)* regarding each of the destinities indicates the statement of proposition It must be followed by the logical reason to be proved As a rule, nothing could be proved merely by the statement of proposition?

A This is not so, the statement as above is not the statement of proposition It is a valid statement itself (based on scriptural testimony) A valid statement does not require another proof for its confirmation as the process will lead to infinite regression The validity of this statement is not unproved as this point has already been answered (by indicating these words are coming from the lineage of seers)

After describing the existence of destinities as part of the investigation methods, the author now tells the next aphorism indicating the spiritual stages in them

ṆERAIYĀ CADUSU TTHĀṆESU ATTHI MICCHĀITTHĪ SĀSAṆA SAMMĀITTHĪ SAMMĀMICCHĀITTHĪ ASANJADA-SAMMĀITTHI TTI ||25||

Nārakāh caturṣu sthāneṣu santi-mithyā-drstih sāsana-samyakdrṣtih, samyak-mithyādṛṣtih,asanyata-samyakdrstih iti ||25||

The infernal beings exist in four spiritual stages (i) wrong faith (ii) lingering right faith, (iii) right-cum-wrong faith and (iv) non-restrained right faith ||*25*||

The word *'nāraka'* is there to exclude beings of other destinities like the human etc The word *'catuh'* (four) is there to exclude five or higher order of spiritual stages The word *'asti'* (exist) is meant for removing the cumbersomeness in knowing rightly The mention of spiritual stages of wrong faith etc is meant for removing the doubt about the nature of general statement of the four spiritual stages in the infernal beings

Q Let there be the spiritual stage of wrong faith in the infernal beings as they have causes for this type of faith However, they should not have the other three spiritual stages as the quality of wrongness is not the cause of these spiritual stages

A This is not correct The wrongness, non-abstinence and passions are not capable of leading the *Jīvas* to the hellish destinity unless there is bondage of hellish life-span determining *karma* Alternatively, the bonded life-span *karma* cannot be totally destroyed by the right faith attained at a later stage as it will involve cononical contradiction otherwise

Q The individuals with bonded hellish life-span karma cannot attain right faith like restraint?

A This is not correct as this will also lead to canonical contradiction

Q The individuals with bonded hellish life-span *karma* and attaining right faith at a later stage can take birth in the hellish destinity Thus, there are non-restrained right faithed ones in this destinity It is all right However, the lingering right-faithed ones cannot take birth in this destinity as it is canonically contradictory How, therefore, the lingering right-faith stage could be there in the hellish destinity?

A This is not a correct question The lingering right-faith stage is not found in the hellish destinity in the non-completioned (*aparyāpta*) state However, this can arise in the completioned state

Q Why is it so that there is contradiction about the lingering faith stage not being found in the non-completioned state in the hellish beings?

A This is the nature of the hellish beings, the nature is not subject to questions by others

Q If it is in hellish beings, let there be no lingering right-faith stage in other destinities also in their non-completioned state as this state is contradictory with the lingering right-faith?

A This is not correct Such contradiction cannot be proved in other destinities in their non-completioned state as it exists in hellish destinity, however, it is found that there is, always and everywhere, no spiritual stage of right-cum-wrong faith in the non-completioned state in all the destinities There is no canon which indicates this third stage in this state

Q Why the canons have not indicated the existence of this third stage in the non-completioned state?

A The canons are not subject to logic

Q How, then, there is existence of both the stages of lingering right-faith and right-cum-wrong faith in the hellish destinity?

A They can arise in the hellish destntiy in the completioned state due to different volitional modes

Q If this is so, the right-faithed ones should also similarly exist in the completioned state in all the hells?

A Yes, it is agreeable canonically

Q Let the rght faithed ones may not take birth in the hells like the lingering right-faithed ones?

A No, there is no canonical contradiction about the right-faithed ones taking birth in the first hell

Q Why the right-faithed ones do not take birth in other hells like the first hell?

A The right-faithed ones are not born in the second and other hells in the non-completioned state as it is canonically contradictory

Higher than the first four spiritual stages are not possible in hellish beings as they do not have the qualitative modes of restraint-cum-non-restraint and restraint

The next aphorism responds to the query of spiritual stages in the subhuman destinity

TIRIKKHĀ PANCASU TTHĀṆESU ATTHI-MICCHĀITTHĪ SĀSAṆASAMMĀITTHĪ SAMMĀMICCHĀITTHĪ ASANJADASAMMĀITTHĪ SANJADĀSANJADĀ TTI ||*26*||

Tirashcah pancasu sthānesu santi-mithyādrstih, sāsana-samyakdrstih, samyakmithyādrstih, asanyata-samyakdrstih, sanyatāsanyatāh iti ||*26*||

The subhumans exist in five spiritual stages- (i) wrong faith, (ii) lingering right-faith, (iii) right-cum-wrong faith, (iv) non-restrained right faith and (v) restraint-cum-non-restraint ||*26*||

The word *'tiryak'* (subhuman) is intended to exclude all other destinities The word 'exist in five spiritual stages' is intended to exclude all the other higher stages than the first five The mention of the names of the spiritual stages like wrong faith etc is to remove doubt about the general statement in the aphorism

As there is possibility of existence of spiritual stages of non-restrained right faith and lingering right-faith for the bonded life-spans in the non-completioned state of the subhuman destinity, there is no such possibility of existence of the stages of right-cum-wrong faith and restraint-cum-nonrestraint in the non-completioned state as they do not exist in subhuman destinity under that state

Q There are five types of subhumans - (i) general subhumans (ii) five-sensed subhumans (iii) five-sensed completioned (male) subhumans (iv) five-sensed completioned (female) subhumans and (v) five-sensed non-completioned subhumans. One does not learn from the aphorism about the category of these subhumans where these five spiritual stages are found?

A The non-completioned five- sensed subhumans do not have all the five spiritual stages as it is impossible to have any other stage expcept wrong faith in those having temporal non-completion

Q Where from we know this?

A We know this from the statement in the *Dravya Pramāṇānugama* canon (Numeration of Reality), "There are innumerable five-sensed non-completioned wrong-faithed subhumans" Thus, one finds the canonical mention of only wrong faith stage in them In all the other remaining four categories, all the five spiritual stages are found If it is not accepted, there will be possibility of non-validity of canons describing this fact and its details.

Q Why the above five kinds of subhumans are not mentioned in the aphorism?

A The generality includes all the possible particularities of the objects Thus, the aphorismic statement is based on substantive standpoint However, only the stages of wrong faith and lingering right-faith are found in female sub-humans in their non-completioned state. The other stages are not found as there is no mention about it in the canons

Q Let there be the absence of the spiritual stage of right-cum-wrong faith and restrained-cum-nonrestrained conduct in their non-completioned state due to canonical rule But how is it that the non-restrained right-faith stage is also not found in non-completioned female subhumans?

A This is not a correct question No non-restrained right-faithed ones are born in the female non-completioned subhumans Hence, they do not have this stage This is confirmed from the canonical verse 133 (PP 1 193) which states that the right-faithed *Jīvas* are not

born after death in the six lower hells, astral, peripatetic, mansional celestials and females of all types

The next aphorism is intended to describe the spiritual stages in the human destinity

MAṆUSSĀ CODDASASU TTHĀṆESU ATTHI- MICCHĀTITHĪ, SĀSAṆASAMMĀITTHĪ, SAMMĀMICCHĀITTHĪ, ASANJADA SAMMĀITTHĪ, SANJADĀSANJADĀ, PAMATTASANJADĀ, APPAMATTASANJADĀ, APUVVAKARAṆA-SUDDHI-PAVITTHA-SANJADESU ATTHI UVASAMĀ KHAVĀ, ANIYATTHI-BĀDAR-SĀMPARĀIYA-PAVITTHA-SUDDHI-SANJADESU-ATTHI UVASAMĀ KHAVĀ, SUHUM-SĀMPARĀIYA-PAVITTHA-SUDDHI-SANJADESU-ATTHI UVASAMĀ KHAVĀ, UVASANTA-KASĀYA-VĪYARĀYA-CHADUMATTHĀ, KHĪNA-KASĀYA-VĪYARĀYA-CHADUMATTHĀ, SAJOGIKEVALĪ, AJOGIKEVALĪ TTI ||27||

Manusyāh caturdashasu sthāneṣu santi-mithyādrstayah, sāsana samyakdrstayah, samyak-mithyādrṣtayah, asanyata samyakdrstayah, sanytāsanyatāh, pramattasanyatāh, aprammatta sanyatāh, apūrvakarana-pravista-shuddhi-sanyatesu santi upashamakāh kṣapakāh, anivrtti-bādara-sāmparāya-pravista-shuddhi-sanyatesu santi upashamakāh kṣapakāh, sūksma-sāmparāvika-pravista-shuddhi-sanyatesu santi upashamakāh kṣapakāh upashānt-kaṣāya-vītarāga-chadmasthāh, kṣina-kaṣāya-vītarāga-chadmasthāh, sayogikevalinah, ayogikevalinah iti ||27||

The human destinity has all the fourteen spiritual stages (The names are mentioned in the aphorism They need not be repeated) ||27||

The meaning of this aphorism has been described earlier It will not be repeated here as it will serve no purpose to know about the known The methods of subsidence and destruction have not been told earlier Therefore they will be briefly described here to learn about their nature First of all, the method of subsidence will be described

Every *Jīva* existing in spiritual stages from non-restrained right faith upto vigilant restrained one (i e from fourth to seventh stages) does subside the seven karmic sub-species, namely (1-4) infinite-bonding passions of anger, pride, deciet and greed (5) right-faith, (6) right-cum-wrong faith and (7) wrong faith

The subsidence of infinite-bonding passion is the process of existing in any other character except one's own character The process of non-fruition of three sub-species of faith-deluding *karma* is its subsidence, as it is observed that the subsided species have attenuation (*utkarsana*), augmentation (*apakarṣaṇa*) and transition (*sankramaṇa*) into other species.

No karmic species are subsided in the eighth stage of unprecedented volitions However, the individual at this stage destroys the numerable-thousand parts of duration (*sthiti-khāndaka*) by gradually destroying one by one part per *Antarmuhūrta* through the ascendance towards infinite times dispositional purifications per *Samaya* The individual has the same number of attenuations in duration bonds He destroys numerable thousand parts of intensity bonds during the time of individual duration bond parts He also sheds the karmic space-points in terms of the series of innumerable multiples per *Samaya* He makes the transitions of those existing inauspicious karmic species, which are not being bonded, into the then bondable other karmic species in terms of series of innumerable multiples After crossing the unprecedented volitional stage, he enters into the similar volition stage and remains there for an *Antarmuhūrta* in a similar way Afterwards he intervalises twelve passions and nine quasi-passions in another *Antarmuhūrta* Afterwards, he begins to subside the neuter libido through the infinite multiple series from the first moment upto an *Antarmuhūrta*

Q What is the process of subsidence?

A It is a process where the karmas exist even without (i) fruition, (ii) premature fruition, (iii) attenuation, (iv) augmentation, (v) transition in other types and (vi-vii) destruction of parts of duration and intensity bonds[11]

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[11] Subsidence has been defined in many texts It is like the process of settling of mud from water by alum This is the process of non-generation of *karmic* capacity in the self due to some causes The subsidence is the incapacity of *karmic* dust for five processes like transition etc produced due to the hammering by similar volitions under the repeated sprinkling of water of purification like the motionlessness of dust particles hammered under sprinkling of water drops
Intervalisation is a time during which *karmic* fruition process is suspended due to austerities and vows It may last upto an *Antarmuhūrta*

After an *Antarmuhūrta,* the individual subsides the feminine libido by a method like that of subsiding neuter libido An *Antarmuhūrta* afterwards, he subsides both-the six quasi-passions and masculine libido along with the long-existing *karmas* simultaneously After a lapse of a time of two *Āvalis* less by a *Samaya,* he subsides the current new drippings (*Nisekas*) of instant-effective bond of masculine libido An *Antarmuhūrta* afterwards, the individuals subside simultaneously both-the gleaming anger (excluding new instant effective bonds occuring in two *Āvalis* less by a *Samaya)* associated with the long-existing *karmas* and the anger of partial and total vow-preventing types through a series of innumerable multiples per *Samaya* Later, he subsides the new instant effective bond of gleaming anger in two *Āvalis* less by a *Samaya* Later, he subsides the existing new drippings of instant- effective bond of gleaming anger in a time of two *Āvalis less* by a *Samaya* unit An *Antarmuhūrta* later, he subsides simultaneously the passion of pride of the above two types like the anger and gleaming pride associated with long-existing *karmas* through the series of innumerable multiples in an *Antarmuhūrta* After this, he subsides the current bondage of gleaming pride in two *Āvalis* less by a *Samaya* time

Afterwards, he subsides simultaneously both-the two types of deceit and anger and the gleaming deceit associated with previously existing *karmas* in an *Antarmuhūrta* through the series of innumerable multiples per *Samaya* He subsides, later, the gleaming deceit of current bondage in two *Āvalis* less by a *Samaya* Afterwards, he subsides the partial and total vow-preventing types of greed and gleaming greed associated with previously existing *karmas* during an *Antarmuhūrta* while subsiding the karmic space-points in terms of innumerable multiples series and atomising or attenuating fine variforms of the second of the three parts of greed excluding the new instant effective bonds of gleaming greed. Thus, all the remaining super-variformal karmic matter related with gross passion of greed gets subsided in the last moment of similar volition stage excepting the atomised greed and its current super new drippings and of instant-effective bond limited to remainder *Āvali* and two *Āvalis* less by a *Samaya* In this way, the individual at this stage subsides the karmic species from neuter libido to the gross gleaming greed

The individual experiences the fine atomised greed and crosses over the similar volition stage He now moves towards the subtle

passioned stage At the final point of this stage, he subsides the fine-atomised gleaming greed and attains the stage of subsided-passioned non-attached non-omniscience Thus, this is the method of subsidence of all the species of deluding karma

Now, the method of destruction of *karmas* will be described

Q What is meant by destruction?

A The process of destruction is the extermination of all the species and sub-species of eight *karmas* associated with four types of bonds of configuration, duration, mass-point and intensity The *Jīva* at the non-restrained right faith, restrained-cum-nonrestrained, non-vigilantly restrained and vigilantly restrained stages exterminates the seven sub-species of *karmas* (1-4) infinite bonding passions of anger, pride, deceit and greed avd (5-7) right faith, right-cum-wrong faith and wrong faith

Q Does the individual destroy these karmic sub-species in due order or simultaneously?

A After accomplishing the three volitional stages (*karaṇas*, 7^{th}, 8^{th} and 9^{th} spiritual stages) the individual destroys the first four infinite-bonding passions simultaneously during the last stage of similar volitions Afterwards, he again undergoes the three volitional stages and destroys the karma of wrong faith after the lapse of numerated major portion of the time of similar volitioned stage after crossing over the unprecedented and low-tended volition stages An *Antarmuhūrta* later, he destroys the species of right-cum-wrong faith *karma* An *Antarmuhūrta* later, he destroys the species of right-faith Thus, an individual attains the stage of unprecedented volitions after crossing over the low-tended volition stage in an *Antarmuhūrta* At this point, he does not destroy any *karma*, but he sheds the karmic space points in terms of innumerable multiples per unit *Samaya* The individual, then, destroys the numerable thousands of durational splits (*kāndakas*) within its own time while destroying one duration split per *Antarmuhūrta* He attenuates the same number of duration bonds He destroys numerable thousand times the splits of intensity bonds as there is an aphorismic statement that the upcast period (*utkirana kala*) of one duration bond split is numerable thousand

times that of one intensity bond split Thus, he enters the stage of similar volitions after performing the process of unprecedented volition stage He spends the numerate major portion of his time like the earlier stage and destroys the sixteen karmic subspecies in the remaining numerateth portion The destroyed karmic sub-species are (i) somnambulism (ii) deep sleep (iii) deep drowsiness (iv-v) hellish and subhuman destinity (vi-ix) class of 1,2,3, and 4-sensed ones (x-xi) Successory transmigratory hellish and subhuman transition (xii-xiii) hot and cold light (xiv-xvi) fine, general and non-mobiles

After an *Antarmuhūrta* of this, he destroys the eight sub-species of partial and total vow-preventing anger, pride, deceit and greed simultaneously This is the description according to *Sat-karma-prābhrta* However, the *Kasāya Prābhrta* (Basket of Passions) points out that the above sixteen sub-species are destroyed during an *Antarmuhūrta* after the destruction of eight passions

Many seers suggest that both the statements are correct But this does not seem to be right as this is contradictory to canons Further, the statement that both the statements are valid-is also not correct as there is a maxim that a valid statement should be non-contradictory with other valid statements

Q Some seers state that different *Jīvas* have possibility of different capacities or potencies There is no contradiction in this statement Thus, for some beings, the sixteen karmic sub-species as above are destroyed after the eight passions This is based on the maxim of "the effect follows the order of causes" However, for some, the capacity for destroying the sixteen karmic sub-species is generated first which is followed by destruction of eight passions after an *Antarmuhūrta* Thus, some say that these two statements are not contradictory?

A This does not seem to be correct All the similar volitioned *Jīvas* existing at any moment with respect to past, present and future, have similar volitions Therefore, their shedding of *karmas* is also similar If they have different volitions, they cannot be called similar volitioned ones They are like unprecedented volitioned ones only Secondly, there are no volitions causing the destruction of splits of duration and intensity bonds except the volitions

causing the destruction of karmic aggregates through the series of innumerable multiples There are no canonical instructions regarding these volitions

Q. If there are many effects, many causes may be surmised?

A This is not totally correct A single hammer can cause the making of many bowls (*Kapālas*)

Q In this case, the hammer might be one, but its capacities cannot be taken as one One capacity causes one type of effect only?

A If it is so, let there be volitional differences causing destructions of duration and intensity splits, attenuation of duration bond, transitions of spiritual stages and series of multiples of duration and intensity bonds, there will still be similar volitions of different *Jīvas* existing at any moment Otherwise, they cannot be called to be in the stage of similar volitions

Q If it is so, there will be similarity in destructions of duration and intensity bond-splits for all the living ones existing at any moment in the similar volition stage However, there is no canonical rule about it How could it be so, then?

A This is not so Similarity rule is observed regarding the destruction of the remaining bonds of duration and intensity after their first stage destruction

Secondly, any volition contradictory to small duration and intensity cannot be non-contradictory with respect to large duration and intensity as it is not found elsewhere However, it does not imply that there is similar mass-point bond among all the *Jīvas* existing at one time in similar volition stage as this bond is caused by activities Moreover, there is no canonical rule of similar activities for these *Jīvas* at this stage as is found in the case of omniscients under the universe-filling projection Thus, it is proved that all the *Jīvas* at the same time and at similar volition stage have the sameness of destruction of the duration and intensity bond splits, attenuation of bonds, transition and multiple series of karmic shedding

Q When there is a statement regarding the sameness of splits of duration and intensity bonds and existence of the remaining splits of the same after their partial destruction among simultaneously

existing *Jīvas* at similar volition stage, why there is contrariety in instructions for the process of destruction of the above 16 and 8 karmic sub-species maintaining good or bad natures? Thus, only one of the two instructions should be valid as the omniscients or *Jinas* are never wrong-speaking

A This is true However, these are the instructions of the scholars of this age Hence there is possibility of contradiction in their instructions

Q If this is so, how the texts of *'Sat-karma-Prābhrta'* and *'Kasāya-Prābhrta'* composed by these scholars could be called canonical?

A There can be no non-canonism in the works of the scholars who have put the substance of the remaining portions of the canons in writing when they feared the loss of this knowledge due to the gradual decline of intelligence with time and absence of proper disciples for continuation of the twelve primary texts substantially as instructed by the *Jinas* and put into verbal writing by their direct disciples and continued by the unbroken succession of scholars in different ages The sin-fearing composers of these texts did foresee the possible absence of proper intelligence and regular continuation of the above canonical substance Hence, they put it into writing Their texts cannot be called non-canonical

Q If this is so, both the above statements would be canonical as they are part of the above -said texts?

A Let one of the two statements be canonical But both of them cannot be so as they are contradictory with each other

Q How the scholars could be called 'fearful of sins' when they have composed the differing aphorisms?

A There would be no fearfulness of the sins if one of the two statements would have been taken by the scholars However, this non-fearfulness of sins is removed when both the statements are given by them

Q Which of the two statements should, then, be taken as valid?

A It is only the omniscients or, scriptural omniscients, who know about it Nobody else knows about it This cannot be decided at

this time Hence, the present scholars, fearful of sins, must state both the instructions

An *Antarmuhūrta* after the destruction of eight passions and sixteen other karmic sub-species, the *Jīva* at this stage intervalises four gleaming passions and nine quasi-passions Before this, he keeps for an *Antarmuhūrta* the fruitional species under the first duration of these two sub-species of libido related with the above sub-species under fruition and the rest non-realised sub-species for a time only two *Avalis* less by a *Samaya* Afterwards, he intervalises these sub-species and then destroys the neuter libido after another *Antarmuhūrta* An *Antarmuhūrta* afterwards, he destroys the sub-species of female libido After another *Antarmuhūrta,* he destroys the six quasi-passions simultaneously along with the previously existing karma of male libido in the penultimate time of libido-destruction He destroys the *karma* of male libido after the lapse of only two *Āvalis* later

An *Antatmuhūrta* later, he destroys the gleaming anger An *Antarmuhūrta* later, he destroys the gleaming pride An *Antarmuhūrta* later, he destroys the gleaming deceit After an *Antarmuhūrta*, he attains the stage of subtle passions The individual, at the last end of this stage, destroys the gleaming greed Afterwards, he attains the stage of destroyed passions or destroyed delusion, spends an *Antarmuhūrta* there and destroys the subspecies of sleep and drowsiness simultaneously at the penultimate *Samaya* of his time At the end of this stage, he further destroys five sub-species of knowledge-obscuring, four sub-species of conation-obscuring and five sub-species of obstructive *karma*-thus, fourteen sub-species in all Thus, the individual attains the stage of omniscience with activity after the destruction of sixty karmic sub-species

The omniscient with activity does not destroy any sub-species of *karmas* He attains the stage of omniscience without activity of wandering and restraining the activities during this stage The individual destroys the following seventy two karmic sub-species at the penultimate time of this stage

1 Any one of the non-fruitioned type of feeling-producing *karma*

2 Low status *karma*

70 sub-species of physique -making *karma* -

3 Celestial destiny

4-8 Five bodies

9-13 Five bodily interfusions (combinations)

14-18 Five body bondings

19-24. Six body configurations

25-27 Three limbs and sublimbs

28-33 Six bone joints

34-38 Five colours

39-53 Two smells, five tastes, eight touches

54 Successory transmigration of celestial destiny

55-72 A-heavy-a-light, violence to self and to others, respiration, graceful and awkward space movement, non-completion, individual body, non-amiable body, pleasing and harsh voice, auspicious and inauspicious body, formation, firm and non-firm body, non-lustured body, disgrace and disrepute

Afterwards, the individual destroys the following thirteen sub-species (of different *karmas*)

1 One of the sub-species of feeling-producing *karma*

2 Human destiny

3 Human life-span *karma*

4 Five-sensed class

5 Successory transmigration of migratory human destiny

6 Mobile beings

7-12 Gross, completion, amiability, lustered body, grace, renown and repute and Ford-builder sub-species

13 High status

Alternatively, the individuals at this stage of omniscience-without-activity destroy seventy three karmic sub-species alongwith

successory transmigration of human destinity (and the seventy two as before) at the penultimate point of time He, then, destroys the other twelve sub-species at the ultimate point of time. The existence of these sub-species cannot be fully destroyed before this stage (It is said later that this process of destruction is based on substantive standpoint.)

After the destruction of these karmic subspecies, the individual becomes free of karmic dust, purified and salvated The *Jīvas* having a tendency to destroy karmic species are called destroyers Those beings are called subsiders who have a tendency for karmic subsidence

The next aphorism is intended to describe the spiritual stages in the celestial destinity which is a component of the investigation of destinity.

DEVĀ CADUSU TTHĀṆESU ATTHI-MICCHĀITTHĪ SĀSAṆA SAMMĀITTHĪ SAMMĀ - MICCHĀITTHĪ ASANJADA SAMMĀITTHI TTI ||28||

Devāh catursu sthānesu santi-mithyādrstayah, sāsana-samyakdrstayah, samyak-mithyādrṣtayah, asanyata-samyakdrṣtayah iti ||28||

The celestial beings have four spiritual stages – wrong faith, lingering right-faith, right- cum-wrong faith and non-restrained right faith ||28||

The celestial beings exist in the first four spiritual stages They have already been defined and no repetition is necessary

Q It has been said earlier that Investigations are mediums through which or in which the *Jīvas* are examined However, this canon describes that hellish, subhuman, human and celestial beings exist in so many spiritual stages It means that the Investigations are being examined under spiritual stages Thus, the above etymology of Investigations is canonically contradictory

A This is not so This etymology has been derived on the basis of the aphorisms denoting numbers etc of *Jīva's* spiritual stages as told by the great scholar (*Bhattāraka Bhūtabali*)

"How many wrong-faithed ones are there among the hellish beings in the hellish destinity?"

Q Why these statements should not be taken as contradictory between statements of *Bhūtabalı* and *Puspadanta*?

A, There is no contradiction It is not possible to investigate an unproved entity in or through an unproved proposition It will be contradictory, similarly, the investigations of proved entity in or through a proved proposition is also not possible as it is fruitless It can be elaborated by the fact that the *Jīvas* are generally known but their specifications regarding spiritual stages, substantive number etc are not known It is also not possible to learn about their three-fold modifiability, beginninglessly bonded condition and existence of the *Jīvas* with the characteristics of knowledge and conation without knowing the specifications On this basis, the Investigations of destinity etc are known generally and unknown specifically There could be desiderative substrate-substratum-relationship between the two Thus, there is no contradiction in the statements of the two scholars[12]

The following four aphorisms are intended to illustrate the special meaning of the earlier aphorisms

TIRIKKHĀ SUDDHĀ EINDIYAPPAHUDI JĀVA ASAṆNI PANCINDIYĀ TTI ||29||

Tirashcah shuddhāh ekendriyat prabhrtih yāvat asanjni-pancendriyāh iti ||29||

The *Jīvas* having one sense upto non-instinctive five senses are pure subhumans or oblique- moving ones ||29||

The word *'Ekendriya'* means one-sensed The word *'prabhrti'* means the 'beginning from' The word *'ekendriya-prabhrti'*, thus, means 'beginning from the one-sensed' This word is, thus, neuter gender because of the supply of the word associated with it The word *'Asanjni-pancendriya'* means the *Jīvas* with five senses without mind The word *'yāvat* refers to the quantity Thus, those *Jīvas* who have one to five senses without mind are known as pure subhumans

Q Why this aphorism has been composed?

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[12] Puspadanta describes Investigations on the basis of spiritual stages while Bhūtabali later describes spiritual stages on the basis of Investigations Thus, they are substrate in one case and substratum in the other

A Had this aphorism not been composed, there was no other way to learn that pure subhumans are those who have senses beginning from one upto five without mind This aphorism is, thus, intended to satisfy this inquistiveness

After describing the pure or uncommon subhumans, the next aphorsim is intended to describe the common subhumans

TIRIKKHĀ MISSĀ SAṆṆI-MICCHĀITTHIP-PAHUDI JĀVA SANJADĀ-SANJADĀ TTI ||30||

Tirashcah mishrāh sanjni-mithyadrsti-prabhrtih yāvat sanyatāsanyatāh iti ||30||

The subhumans beginning from the wrong-faithed ones endowed with mind upto restrained-cum-non-restrained ones are called mixed or common subhumans *||30||*

Q It is not clear as to how the subhumans could be mixed with other destinities The word 'mixed' does not involve combinations, as it is found even in higher stages It also does not mean unification as there will be possibilty of absence of mixing in the absence of either of the two components?

A This is not correct The first alternative meaning of combination for the word 'mixed' does not apply here as it is not acceptable The defect of the second alternative meaning is also not applicable here as it is only with reference to qualitative similarity that the mixedness of human and sub-human is intended here This can be explained in the following way

(i) The *Jīvas* in the other three destinities have the common stages of wrong faith, lingering right faith, mixed faith and non-restrained right faith Because of this qualitative similarity, the sub-humans are called 'mixed'

(ii) Similarly, the stage of restrained-cum-non-restrained is common among humans and subhumans Hence, they may be called mixed in this respect

Q In the description of destinities, there is a statement that so many spiritual stages in a particular destinity do not exist This indicates that a particular destinity has similarity with another one with

respect to these stages and dissimilarity with respect to other stages Thus, the description of the same thing again through this aphorism is not useful?

A These descriptions are meant for clarification to the dull disciples so that they may also understand This is according to the maxim "The words of the speakers should result in making the disciples to decide the meaning about his enquired object "

Alternatively, the volitions of wrong faith etc of subhuman are not similar to those volitions found among other three destinities like human etc as the wrong faith etc are non-existent separately from humans and subhumans etc Similarly, the humans or subhumans are not one, otherwise there will be probability of negation of all the destinities However, this cannot be so as humans are found separately from subhumans Thus, some people are disputing these points taking modal standpoint absolutely

Others, however, contend that the modes like wrong faith etc are not separate from the reality of the *Jīva* as they are not observed as separate as the sword from its sheath Moreover, if they are taken as separate, the relationship that modes belong to the living cannot be established, Thus, the modes are non-different from the reality Under this condition, there is neither difference of destinities nor of spiritual stages This discussion is made by those who follow the substantive approach absolutely

This aphorism has been composed to point out that both these absolutist opinions are not meaningful Both these opinions are not true as the nature of realities does not appear that way Any opinion contradicting valid cognitions cannot be correct It will, otherwise, lead to chaos There is no evidence in favour of absolutistic non-dualism or, dualism of the *Jīvas* and their modes Otherwise, there will be the possibility of either turning all into one or having even the existential character separate from the object Secondly, the absolutist view will lead to non-existence of the knowable objects because of the cognitive process becoming nonexistent

Q The valid cognitions or organs of knowledge (*Pramānās*) are not the cause of the object Hence, the object cannot be said to be non-existent in their absence?

A This is not correct There cannot be any statement in the absence of organs of knowledge This will, otherwise, lead to the loss of the ways of the world.

Q Let it be so?

A This is not correct; this will lead to the negation of positive and negative aspects of the objects

Q Let is be so?

A This is also not correct, as the objects are not observed to be devoid of these aspects

Thus, it should be accepted that the objects have positive and negative aspects Otherwise, there will be logical flaws as described above Hence, it is proved that the Jīvas are similar with respect to general qualities They are, however, dissimilar with respect to particular qualities

Alternatively, this aphorism be taken as composed for the investigation of the Jīvas through the spiritual stages and Investigations

Now, the next aphorism is meant for describing the similarity and dissimilarity among the human beings through the spiritual stages

MAṆUSSĀ MISSĀ MICCHĀITTHIP-PAHUDI JĀVA SANJADĀSANJADĀ TTI ||31||

Manusyāh mishrāh mithyādrsti-prabhrtih yāvat sanyatāsanyatāh iti ||31||

The human beings are called 'mixed' with respect to the spiritual stages beginning from wrong faith upto restrained- cum-non -restrained stage *||31||*

The human beings in the first to fourth spiritual stages are similar with *Jīvas* existing in three destinities with respect to these four spiritual stages Moreover, they are similar to the subhuman beings only with respect to the fifth spiritual stage

TEṆA PARAM SUDDHĀ MAṆUSSĀ ||32||

Tena param shuddhāh manusyāh ||32||

The human beings after the fifth spiritual stage are called the 'Pure' ones ||*32*||

The higher spiritual stages after the fifth one are not possible in other destinities except the human one Thus, these higher stages are possible only in the human beings, accordingly, the men in higher stages are not similar to *Jīvas* in any other destinities They are, thus, called 'pure' human beings

Q Why there has been no description of similarity and dissimilarity of hellish and celestial beings with other living ones?

A This is not necessary Even the dull disciples can understand it from the description of the human and subhuman beings

Now, the next aphorism is meant for knowing the spiritual stages under the category of Investigation of senses

INDIYĀṆUVĀDEṆA ATTHI EINDIYĀ VĪINDIYĀ TI-INDIYĀ CAURINIDIYĀ PANCINIDYĀ AṆINDIYĀ CEDI ||*33*||

Indriyānuvādena santi ekeindriyāh ,dvīndriyāh, tri-indriyāh, caturindriyāh, pancendriyāh, anindriyāh ca iti ||*33*||

There are one-sensed, two-sensed, three-sensed, four-sensed, five sensed and a-sensed *Jīvas* with respect to Investigation of senses and in conformity with scriptures ||*33*||

The word *'indriya'* is derived from the word *'indra'* rooted in *'indana'* It means the mighty, powerful or wealthy Thus, the word *'indra'* here means the soul or self which is all-powerful Senses are the mark of the soul Alternatively, *'indra'* means a specific physique-making *karma* and, thus, *' indriya'* means that which has been created due to this *karma*

The senses have two varieties - (i) physical sense and (ii) psychical sense The physical sense also has two varieties — (i) formation of the organs (*nirvrtti*) and (ii) formation of auxiliary sense organs (*upakarana)*

The first variety may be called the structural formation of the senses due to physique- making *karma* of sense This structure also has two varieties- (i) internal and (ii) external The internal structure is

defined as the organised structure formed by the purified space-points of the soul equal to world-measure or innumerableth part of *Utsedhāngula* (U A ~ 1 70cm) in size in the specific shape of senses like the eye etc

Q It is observed that the destruction -cum-subsidence of the sense of touch *karma* is pervasive in all the space points of the soul Is it the same or restricted in case of other senses like the eyes etc ?

It is not possible that it may be pervasive in all the soul space points, otherwise there will be the possibility of getting the colour sensation through all the parts of the body of the self It cannot be so, as it is not observed that way

The case of limited or restricted pervasion is also not possible as there will be possiblity of blindness of the living while the soul spacepoints are moving according to statement of *Vedanā Prābhrta* "The soul space points are sometimes mobile, sometimes non-mobile and sometimes mobile-cum-nonmobile "

A This is not a defect It is agreed that the destruction-cum-subsidence *pervades* through all the soul space points Despite this, the colour etc is not seen by all parts of the body as the helping cause of external structure is not pervasive in all the soul space points

Q Let there be mobility of the body like the mobility of soular space-points which are inseparably related with the body as the soular spacepoints and the karmic aggregates move together

A This is not correct The body is not inseparably related with the soular spacepoints, while they are moving

Q If the body is accepted as not inseparably related with the soular spacepoints, while they are moving, it will mean death?

A No, the cause of death has been taken to be the destruction of life-span *karma*

Q How, then, the inseparable relationship between the body and the soular spacepoints does again occur?

A It is found that the soular spacepoints, which have returned after undergoing through large number of modes, can become

inseparably related again. Moreover, there is no contradiction in combining two material bodies

Alternatively, the cause of this type of combination is *karma* which has diversified functions and such *karmas* do exist

Q Why is it not accepted that there is no mobility in soular spacepoints restricted to physical senses?

A This is not correct If we do not accept the movement of all spacepoints restricted to physical senses, the fast moving *Jīva* will not be able to observe the slowly moving earth etc

Among these soular spacepoints, designated as senses, the material collection attaining a special state and fixed shape due to fruition of physique-making *karma* is known as external formation The lentil shape with a measure of innumerableth part of an *Angula* unit is the external structure of the sense of sight The barley stalk shape with a measure of innumerableth part of an *Angula* is the external structure of the sense of hearing The *kadamba* flower shape with a measure of an innumerableth part of an *Angula* is the external structure of the sense of smell The half-moon or hoof shape with a measure of innumerableth part of an *Angula* is the external structure of the sense of taste or tongue The external structure of sense of touch has indefinite shape It measures an innumerableth part of an *Angula* as the minimum in micro-bodies It measures numerable cubic *angulas* as the maximum in the bodies of mobile *Jīvas* like the great fish or whales etc The spacepoints of the eyes are the least in number The sense of hearing-ear has numerate times as much spacepoints The space points of smell are still more There are innumerate times space points in the tongue There are numerable times as much space points in the sense of touch "[13]

It is said in the verse 134 (PP 1 66) that the shapes of the senses are as below

1	Sense of hearing	barley-stalk shape
2	Sense of sight	Lentil shape
3	Sense of smell	*Kadamba* flower shape

[13] *Akalanka* mentions infinite times as much in place of numerable times in 2 19

4	Sense of taste	Half moon shape
5	Sense of touch	many shapes

An agent through which beneficence is available, is known as auxiliary formation (*upakaraṇa*) Thus, it assists in the formation of structure of the sense organs It has two varieties (i) internal and (ii) external For the sense of sight, the eyeball is the internal auxiliary formation The two eyelids and the two eyelashes are the external auxiliary formation Similar details should be also known for the other senses

The psychical senses have two varieties (i) attainment of capacity (*Labdhi*) and (ii) functional consciousness (*Upayoga*) The attainment of capacity is defined as the particular destruction-cum-subsidence of *karma* causing the formation of the sense [14] It means that the attainment of capacity is that particular type of destruction-cum-subsidence of knowledge-obscuring *karma* with the help of which the soul gets engaged in the formation of physical sense

The functional consciousness is defined as the volition of soul due to the above cause Both of these are psychic senses

Q The functional consciousness is the effect of senses It is, therefore, not proper to call it as the form of senses

A The characteristics of the cause are reflected in the effect It is observed that, in general, effect follows the cause For example, the cognition transformed in the form of an earthen pot is known as the earthen pot itself Similarly, the consciousness born through the senses can also be called sense as such

The word *'Indriya'* (sense) is derived from the word *'indra'* (having a meaning of mighty soul or physique-making *karma*) The sense is the mark of the soul It may also be called so as it is formed due to the rise of physique-making *karma* This derivative meaning is possible only with respect to the prominence of

[14] *Acarya Tulsi* defines attainment of capacity as special energy in JSD 2 39 p 40 *Laghiyastraya* defines it as the capacity to cognize objects

destruction-cum-subsidence Thus, it is justified to call functional consciousness as sense

The canonical descriptions with reference to the sense are termed as *indriyānuvāda* On this basis, there are one-sensed *Jīvas* They have only one sense of touch The sense of touch is that through which tactile activity is felt due to the fruition of physique-making *karma* of limbs and minor limbs and by the destruction-cum-subsidence of energy-obstructing *karma* and sensory-knowledge obscuring *karma* This definition is based on it being an instrumental case However, the senses can also be explained in nominative case with respect to their independence For example, with the above said causes, the one which touches is the sense of touch

Q What is the object of this sense?

A Touch is the object of this sense

Q What is the meaning of touch?

A When the substantive aspect is primary, it is the substance itself which is the object of sense as there is no touch separate from the object itself With respect to this aspect that which is touched is touch-the object

However, when the modal aspect is primary, the modes become different from the substance and they can be stated in terms of neutrally positioned modal sense In this case, touching is touch

Q If touching is touch, how this could be applied to fine atoms because of absence of touch in them?

A This is not a defect There is touch in fine atoms, it is inferred from the fact of their visible effects in their gross form Had it not been there, how it could be felt in gross matters made out of them There cannot be any existence of the absolutely non-existing entities It will, otherwise, be overstretching Hence, it should be

agreed that there is touch in fine particles like atoms but that is not subject to the perception by the senses

Q When the touch is not subject to perception by senses, how can it be designated that way (i e as touch)?

A The non-touchability of atoms by the senses is not an all-time property

Q However, the sense imperceptibility of touch in atoms is an all-time property

A This is not so When atoms coalasce into gross matter, they become perceptible to the senses

Q Which are the one-sensed *Jīvas*?

A They are the earth, water, fire, air, and plants [15]

Q How do we know that they have only one sense-the first one and not the other senses?

A The canons point out that they have only one sense as expressed in the verse 135 (PP 1 69)

"The non-mobiles (*sthāvaras*) are one-sensed only as they know, see, enjoy, serve and feel ownership only through the sense of touch "

Alternatively, the *Tattvārthasūrta* (TS of *Umasvati)* also points out in aphorism 2 22 that there is only one sense in all the non-mobiles upto the plants The aphorism of *Umāsvāti* contains a word *'Anta'* (ending) which has many meanings Sometimes, it is used to mean parts as in the word *'Vastrānta'*, which has a meaning of parts of the dress Sometimes, it is used in the sense of

[15] TSB mentions that air-bodied, fire-bodied, and two-sensed ones etc are mobiles

vicinity as in *'udakāntam gatah'* where it means 'went near the water' Sometimes, it is used in the sense of terminal itself as in *'sansārāntam gatah'*, i e attained death, or end of the physical world Here the last meaning of terminal end is accepted Thus, the aphorism means one-sensed beings ending up to the plants

Q Why do you not take vicinity as the meaning of the word *'Anta'* here?

A In that case, it will mean that the air-bodied and mobile *Jīvas* are one-sensed as both of these are in the vicinity of plants (*Vanaspatis*) on both sides in the aphorism, *'Prathvi-ap-tejo-vāyu-vanaspati-trasāh '*

The word *'anta'* (ending) is a combining word and refers to many earlier words, this point incidentally leads to the meaning that there is only one sense in species beginning from earth to those ending in plants

Q It is agreed that there is only one sense among the species from earth to the plants How do we learn that it is only the sense of touch and no other sense as there is no specific mention of it?

A The word *'one'* here means the first one with reference to the order of five senses in the sense-mentioning aphorism in *Tattvārthasūrta* 2 19

The first sense of touch is manifest on the (i) destruction-cum-subsidence of energy-obstructing *karma*, (ii) touch-sense-obscuring *karma*, and (iii) on the fruition of all-destructive karmic supervariforms of the rest of the senses together with (iv) fruition of one-sense class of physique-making *karma*

The two-sensed beings are those which have two senses of (i) touch and (ii) taste They can be exemplified by conch, oyster, worms etc It is said in the verse 136 (PP 1 70) that intestinal worms, oysters, conch, *gandolakas* (special types of big worms in intestines), *aristas*, *aksas*, (special types of water-moving worms),

small conches, *cowries* and other similar *Jīvas* should be known as two-sensed beings

The two senses are touch and taste The sense of touch has already been defined With modal aspect, the taste is a sense through which taste is experienced on the destruction-cum-subsidence of energy-obstructing and taste-sense obscuring *karma* and fruition of *karma* of limbs and minor limbs is known as taste The definition is based on instrumental case With reference to the nominative case of independence of senses, the taste is an agent which tastes due to the above mentioned causes

The object of the sense of taste is the taste

Q What is meant by taste?

A With reference to the prominence of substance, the substance itself is taste because modifications do not exist separately from it In this context, the taste is the object itself Thus, that which is tasted is taste

However, when modifications are prominent, the modes are differentiated and the natural abstractions are stated Thus, the taste becomes abstract and the tasting itself is taste.

There is no absence of taste in fine particles like atoms etc This point has already been detailed earlier

Q What is the origin of these two senses?

A These two senses are manifest on the (i) destruction-cum-subsidence of energy-obstructing *karma* and of touch and taste sense-obscuring *karmas*, (ii) fruition of physique making- *karma* of limbs and minor limbs along with (iii) the *karma* of two-sensed class, and (iv) fruition of all destructive supervariforms of karmic matter of remaining senses

The *Jīvas* which have three senses are known as three-sensed beings

Q Which are these *Jīvas*?

A They are exemplified by *kunthu*-insects, bed-bugs, and the like All this is elaborated in the verse 137 (PP 1 71) that *Kunthu* insects, bed bugs, ants, scorpions, rainy red colour insects, centipedes, *uttinga*, and *nattiya* insects etc are all three sensed beings

Q What are the three senses?

A They are the senses of touch, taste and smell The senses of touch and taste have already been described The sense of smell is defined through instrumental case as this is the case when the senses are dependent Hence, the sense of smell is that through which the smell is experienced on the destruction-cum-subsidence of energy-destructing and of smell-sense obscuring *karma* and fruition of physique making *karma* of limbs and minor limbs

When senses are treated as independent, they become subjective The independence of senses is observed in the world as 'my eyes see well', 'my ears hear well' Thus, that which smells due to the above said causes is smell

The object of smell is smell This word is objective here

Q. How do we know this?

A When the substantive aspect is prominent, the qualities like touch etc are not different from it Hence, in this respect, the touch etc become objective and that which is smelt is smell - the substance

However, when modes are prominent, there is difference between the substance and its mode Hence, the neutral abstraction mode is stated Thus, the act of smelling is smell

Q What is the origin of these three senses?

A The three senses are manifest on the (i) destruction-cum-subsidence of energy- obstructing and of touch-taste-smell-sense obscuring *karma*, (ii) fruition of all-destructive supervariforms karmic matter of the remaining senses, and (iii) fruition of physique-making *karma* of limbs and minor limbs along with (iv) the *karma* of three sensed class

The four sensed *Jīvas* are those which have four senses

Q Which are the *Jīvas* with four senses?

A Mosquitoes, flies etc are 4-sensed beings It is said in the verse 138 (PP 1 72) that spiders, bees, honey-bees, mosquitoes, grasshoppers, locusts, flies, biting insects, and cow-flies are all four sensed beings

The four senses are touch, taste, smell and sight The first three have already been described The sense of sight is being described For example, the eye is instrumental due to its dependence on objects With reference to the independence of the self, the senses are observed to be dependent For example, "I see well with this eye or I hear well with this ear" Hence, the sense of sight is the agent through which objects are seen on the destruction-cum-subsidence of energy-obstructing and of sight-sense-obscuring *karma* and fruition of *karma* of limbs and minor limbs The root '*caksin*' has many meanings, but here it is used in the sense of sight

With respect to independence, the sense becomes subjective also The independence of senses is seen in the world in terms of 'my eye sees well, my ear listens well'. Thus, due to the aforesaid causes, one which sees is the sense of sight or the eye

The object of sight is colour Here, the word colour is the objective case Whenever the substance is prominent, the sense denotes the objects only The touch etc is not different from the

substance Thus, the touch etc are objective Hence that which is seen is colour

However, when modes are prominent, there is difference between substance and its modes The touch etc become abstract In this way, seeing is colour

Q What is the origin of these senses?

A All these four senses are manifest on the (i) destruction-cum-subsidence of energy-obstructing and of touch-taste-smell-sight-sense obscuring *karma*, (ii) on fruition of all-destructive supervariforms of karmic matter of the remaining senses, and (iii) fruition of *karma* of limbs and minor limbs along with (iv) *karma* of four-sense class

The five-sensed living beings are those which have five senses

Q Which are the five-sensed *Jīvas*?

A The placental (umbilical), incubatory and the like are the five-sensed *Jīvas* This is illustrated in the verse 139 (PP 1 73) stating that the five-sensed beings are (i) perspiratory, (ii) a-sexual, (iii) vegetative, (iv) special bed-born, (v) sap-born, (vi) umbilical, (vii) non-umbilical, and (viii) incubatory

The five senses are - (i) touch, (ii) taste, (iii) smell, (iv) sight, and (v) hearing They are instrumental because of their dependence on objects With respect to the independence of the self, the senses are observed to be dependent This can be exemplified by the common expressions like "I see well through the eyes or I hear well through the ear" (The four senses have already been described The sense of hearing is described here)

The sense of hearing is the agent through which something is heard due to the destruction-cum-subsidence of energy-obstructing and of hearing-sense-obscuring *karma* and on the fruition of physique-making *karma* of limbs and minor limbs

With respect to independence of the senses, the sense of hearing becomes subjective. The independence aspect of the sense is seen in the world For example, 'these eyes of mine see well, this ear of mine listens well' Thus, due to the above-said causes that which hears is the ear

Q What is the object of the sense of hearing?

A Sound or word is the object of this sense When the substance is prominent, it is itself in contact with the senses The senses like touch etc are not found separate from the substances Thus, the sound is objective in this respect Hence that which is sounding is sound

However, when modes are prominent, there is a difference between the substance and its modes Under this aspect, therefore, the sound becomes abstract and, thus, sounding is sound

Q What is the origin of these senses?

A They are manifest on (i) destruction-cum-subsidence of energy-obstructing and of touch-taste-smell-sight-hearing sense-obscuring *karma*, (ii) on the fruition of the *karma* of limbs and minor limbs, and (iii) on the fruition of *karma* of five sensed class

However, this explanation is not basic here as it is contradictory with the statement in *Bhāvānugama,* "The one-to-five-sensed beings are born due to the fruition of physique-making *karma* of one-to- five-sensed class" Hence, the one-sensed *Jīvas* have their origin from the fruition of the one sensed class *karma*, the two sensed *Jīvas* have their origin from the fruition of two-sensed class *karma* Similar statements should be made upto five sensed *Jīvas* This is the meaning which is intended here as it is faultless

Those, who do not have senses, are called a-sensed ones (*an-indriya*)

Q Who are they?

A They are the Salvated *Jīvas* without physical body They are known as Salvated ones (*Siddhas)* It is said in the verse 140 (PP 1 74) that the Salvated ones are not associated with sense-activities They do not know the realities through the destruction-cum-subsidential forms of apprehension etc They do not have sensual pleasures They possess a-sensual or supra-sensual infinite knowledge and bliss

Q The Salvated ones have psychical senses as they have functional consciousness due to them They, therefore, should be called as having senses

A This is not so The senses are defined as the consciousness due to destruction-cum-subsidence The salvated ones have destroyed all the *karmas* They, therefore, do not have the process of destruction-cum-subsidence It has been dispelled by the destructional volition

Now, the next aphorism is intended to describe the classification of one-sensed *Jīvas*

EINDIYĀ DUVIHĀ, BĀDARĀ SUHUMĀ
BADARĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ
SUHUMĀ DUVIHĀ PAJJATTĀ, APAJJATTĀ **||34||**

Ekendriyāh dvividhāh bādarāh sūkṣmāh Badarāh dvividhāh, paryāptāh aparyāptāh, Sūksmāh dvividhāh, paryāptāh aparyāptāh ||34||

The one-sensed *Jīvas* have two classes- (i) gross and (ii) fine The gross ones have two sub-classes- (i) completioned and (ii) non-completioned The fine ones have also two sub-classes- (i) completioned and (ii) non-completioned *||34||*

The one-sensed *Jīvas* have two varieties gross and fine

Q The word 'gross' means bulk or macroscopic It is not well defined One, thus, does not have a proper idea about the gross ones If the bulk is that which is perceptible by the eye, there will be possibility of designating the gross ones perceived by the senses other than eyes as fine There will, thus, be no difference

between the fine and gross if we presume grossness in the objects not perceived by the eyes?

A This is not so This question indicates ignorance about the canonical purport The word 'gross' does not mean sense-perceived grossness It indicates the species of gross physique-making *karma* The living one associated with the fruition of this *karma* is also called the gross *Jīva*

Q The *karma* of formation of gross body is called gross Similarly, the *karma* of formation of fine body is called fine Despite this, the fine body is non-perceptible by the eye and the gross body is perceptible by the eye Thus, the fine and gross *Jīvas* with the fruition of fine and gross sub-species of *karmas* get forcibly designated as gross and fine It implicates that the eye-perceptible is gross and non-perceptible to the eye is fine Thus, the two terms are differentiated by this definition If this definition is not accepted, there will be a possibility of no difference between them

A This is not correct What is the contradiction in stating that the *Jīvas* are gross as well as non-perceptible to the eye?

Q The gross body is innumerable times the (size of the) body of the fine *Jīvas* Those *Jīvas*, which have gross body, are also called gross ones formally On the other hand, the body which is innumerableth times less (in size) than the gross one is called the fine one Those *Jīvas*, which have fine bodies, are also formally called the fine ones?

A This logic is not correct It has the fault of inconclusion in case of the fine body, which is formed by the minimum limit of the gross body which itself has innumerable times larger occupancy Thus, it is proved that the gross ones are those which are due to the fruition of gross *karma* and fine ones are those which are due to fruition of fine *karma*

Q What is the difference between the fruition of the *karma* of the gross and fine bodies?

A The fruition of gross *karma* forms the body capable of resisting other material bodies The fruition of fine *karma* forms the body

incapable of resisting other material bodies This is the difference between the fruition of these two types of *karmas*

Q The body of the fine *Jīvas* is incapable of resisting because of its fineness It should not be taken as due to the fruition of fine *karma* sub-species?

A This is not correct This will lead to the non-difference in the fineness of gross body having innumerable times lesser in size and formed by the fruition of gross *karma* and designated as fine because of non-striking with other objects This finely gross body will also not have resistance with objects

Q Let it be so?

A This will not be proper Under this circumstance, there will not be any difference between the fruition of fine and gross *karmas*

Q The fine body is formed due to the fruition of fine *karma* species This makes the difference?

A This is not correct We have gross body having innumerable times finer occupancy than the fine body in size due to the fruition of gross *karma* species

Q What is the source of this concept?

A It is learnt from the aphorism describing the spatial disquisitions of Experiencing (*Vedanā*) section of the canons It states

(i) The minimum space occupancy of the temporally non-completioned fine general micro-organic (*nigotas*) plant-bodied *Jīvas* is the smallest

(ii) The minimum space occupancy of the non-completioned (temporally) (a) fine air-bodied, (b) fine fire bodied, (c) fine water bodied, and (d) fine earth bodied *Jīvas* gradually increases innumerable times with respect to the above fine general plants (*nigotas*)

(iii) The minimum space occupancy of the gross non-completioned (i) air-bodied, (ii) fire-bodied, (iii) water-bodied, (iv) earth-bodied, (v) general bodied, and (vi) supporting individual-bodied plant *Jīvas* (in gross form) gradually increases

innumerable times with respect to the non-completioned fine earth-bodied *Jīvas*

(iv) The minimum occupancy of non-completioned (i) non-supporting individual-bodied plant, (ii) two-sensed, (iii) three-sensed, (iv) four-sensed, and (v) five-sensed *Jīvas* increases gradually innumerable times that of the supporting individual-bodied plants

(v) The minimum space occupancy of completioned fine micro-organisms (one-sensed *nigotas)* is innumerable times that of non-completioned five-sensed living beings

(vi) The maximum space occupancy of non-completioned fine micro-organisms is somewhat more than (v) above

(vii) The maximum space occupancy of completioned fine microorganisms is somewhat more than (vi)

(viii) The minimum space occupancy of the completioned fine (i) air-bodied, (ii) fire-bodied, (iii) water-bodied, (iv) earth-bodied *Jīvas* gradually increases innumerable times than (vii) above

(ix) The maximum space occupancy of the above non-completioned beings is somewhat more than their minimum space occupancy in order

(x) The maximum space occupancy of the above completioned beings is somewhat more than the above in order

(xi) The minimum space occupancy of the completioned gross (i) air-bodied, (ii) fire bodied, (iii) water bodied, (iv) earth bodied, and (v) general plants, gradually increases innumerable times than (x) above

(xii) The maximum space occupancy of the above non-completioned beings is somewhat more than the (xi) above

(xiii) The maximum space occupancy of the above but completioned ones is somewhat more than the above in order

(xiv) The minimum space occupancy of the completioned gross individual bodied plants is innumerable times that of the other variety of plants

(xv) The minimum space occupancy of the completioned two-sensed beings is innumerable times that of the gross individual bodied plants

(xvi) The minimum space occupancy of the completioned, three-sensed, four-sensed, and five-sensed beings gradually increases numerable times that of the two-sensed ones as above

(xvii) The maximum space occupancy of the non-completioned three sensed, four-sensed, two-sensed, gross individual bodied plants and non-completioned five-sensed *Jīvas* gradually increases numerable times that of the minimum occupancy of the completioned five sensed beings

(xviii) The maximum space occupancy of the completioned three-sensed, four-sensed, two-sensed, gross individual-bodied plants, and five sensed beings gradually increases numerable times the last of the above

The fine physique-making *karma*, thus, forms the body which is materially non-resisting In contrast, the gross *karma* forms the body which is opposite in qualities, i e resisting

The gross and fine bodied ones have two varieties each (i) completioned and (ii) non-completioned The completioned ones are those which have fruition of the *karma* of completion

Q Despite the fruition of *karma* of completion, how can the *Jīvas* be called completioned until their bodies are formed?

A There is nothing wrong here The *Jīvas* have a regular fruition of body-forming *karmas* Hence, there is no contradiction if the past is formalised in future Alternatively, they can be called completioned as they are associated with the fruition of physique-making *karma* of completion

Q The word 'completioned' means the formation of body etc What is, then, the source of their formations?

A It is the completions through which they are formed There are six completions (i) food, (ii) body, (iii) senses, (iv) respiration, (v) speech, and (vi) mind The food completion is now being defined

Due to fruition of physique-making *karma* of body, matter-maturing material aggregates of food variforms are formed by the combination of infinite atoms and occupy the space prevaded by the soul They combine inseparably with the soul materialised by the already existing karmic aggregates The acquirement of factors for the energy of transformation of these aggregates into deposiltables (*khala*) and chyles or body fluids (*rasa*) is known as the food completion It is not acquired in a *Samaya* but it takes about an *Antarmuhūrta* as the soul cannot simultaneously transform in that way This means that the food completion comes into full existence from the first moment of body formation to an *Antarmuhūrta* time

The acquirement of mattergic aggregates associated with energy capable of transforming food into three types of bodies like gross etc through the conversion of (a) food depositables into fixed parts like bones etc of the body like the *til*-cake after the oil extraction and (b) the chyle to fluid parts like blood, fat, bile and semen is known as body completion This gets completioned in an *Antarmuhūrta* time after the food completion

The acquirement of the group of mattergic aggregates associated with the power of causing specific receptions like colour etc located in appropriate positions is called the sense completion It also gets completioned in an *Antarmuhūrta* time after the body completion Moreover, it must be noted that there is no knowledge of external objects at the instant of formation of sense completions as there is no formation of auxiliary physical sense at that time

The completion of respiration is defined as the acquirement of the group of mattergic aggregates associated with the energy of transformations into respiration in the body This is also completed in an *Antarmuhūrta* time after the sense completion

The completion of speech is defined as the acquirement of quasi-karmic mattergic aggregates associated with the energy of transformation of speech variforms into four types of languages This is also completed after an *Antarmuhūrta* of the respiration completion

The completion of mind is defined as the acquirement of mattergic aggregates formed by the aggregates of mind variforms which cause the power for remembering the known or experienced objects

All the completions begin to nucleate simultaneously as their existence is believed to begin with the time of birth However, their formation is in gradual order

The non-formation of these completions is known as non-completion

Q What is the difference between the completion and vitalities (*Prāṇas*)?

A There is difference between the two like the two mountains-*Himālayas* and the *Vindhyas* The completion is the factor leading to the powers of food, body, sense, respiration, speech and mind In contrast, the vitalities are the agents due to which the soul is designated as the *Jīva* They are ten five senses, three potencies or strengths (of mind, body and speech), respiration, and life-span

Q Let the five senses, life-span and body-strength be called vitalities as they are found from birth to death in any *Jīva* in the world Moreover, the death is observed in the absence of any one of them However, respiration, strength of speech and mind cannot be designated as vitalities as even without them, one has a life during the non-completioned state?

A It is seen that no life is found in the completioned state after the non-completioned state without respiration, strength of speech and mind There should, therefore, be no contradiction to designate them as vitalities, this is also illustrated in the verse 141 (PP 1 45)

"As the *Jīvas* live with the external vitalities (like blinking of the eyes, speech etc), they also live with internal vitalities (like destruction-cum-subsidence of sense-obscuring and energy-obstructing *karmas*) The vitalities are the agents which cause the designation of the living as *Jīva* "

Q There is dispute only in the designation of completions and vitalities However, there is no substantial difference between the two?

A There is difference between the two in the form of cause and effect Secondly, there is no completion of life-span and there are no vitalities of respiration, strength of speech, and mind during the non-completioned state These facts also lead to the difference

Q These completions are also not found in the non-completioned state, hence, they may be taken as non-existing in this state?

A This is not correct They are there in the dormant state

Q What do you mean by the term 'non-completioned'?

A The non-completioned is defined as partial or half-formation stage of completions

Thus, there is difference among completions, vitalities, and non-completions

Alternatively, the acquirement of specific capacities or energies in different forms of body parts irrespective of the cause of livingness in the *Jīvas* is known as completion In contrast, the vitalities are the cause of livingness

Having detailed the one-sensed class, the next aphorism is intended for describing the classification of two-sensed and other *Jīvas* also

VĪ-INDIYĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ

TI-INDIYA DUVIHA, PAJJATTĀ APAJJATTĀ

CAURINDIYĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ

PANCINDIAYĀ DUVIHĀ, SAṆṆĪ ASAṆṆĪ

SANNĪ DUVIHĀ, PAJJATTĀ APAJATIĀ

ASANNI DUVIHĀ, PAJJATTĀ APAJJATTĀ CEDI ||*35*||

Dvi-indriyāh dvividhāh paryāptāh aparyāptāh

Tri-indriyāh dvividhāh paryāptāh aparyāptāh

catuh-indriyāh dvividhāh paryāptāh aparyāptāh

Panca-indriyāh dvividhāh Sanjninah asanjninah

Sanjninah dvividhāh . paryāptāh aparyāptāh

Asanjninah dvividhāh paryāptāh aparyāptāh ca iti ||*35*||

The two-, three- and four-sensed *Jivas* have two classes each (i) completioned and (ii) non-completioned The five sensed beings have

two classes (i) instinctive (endowed with mind) and (i) non-instinctive (not-endowed with mind) Both these classes have also two varieties each (i) completioned and (ii) non-completioned ||*35*||

The definitions of two-sensed etc have already been given Their meanings, therefore, will not be repeated here

Q How does one learn about specific number of senses in particular species of the *Jīvas*?

A This is known from the canons The verse 142 (PP 1 67) connotes this

"The one-sensed beings have only the first sense of touch The other living species have gradually increasing number of senses of tongue, nose, eye, and ear in that order (These are sense-organs-also called as senses) "

The meaning of aphorism 35 is as follows

The one-sensed beings have only one-sense, i e sense of touch, the two-sensed ones have two-senses- those of touch and taste The three-sensed ones have three senses- those of touch, taste and smell The four-sensed ones have these three senses and the additional sense of sight The five-sensed ones have five-senses of touch, taste, smell sight, and hearing

Alternatively, the senses of different *Jīvas* are also known from aphorism 2 23 of *'Tattvārthsūtra'* which says that the senses of worms, ants, bees, and human beings increase gradually by one from the preceding ones This follows the aphorism 2 22, which indicates that there is only one sense upto plants (i e from earth to plants) This leads to the following facts

(i) The worms etc have one more sense of taste in addition to sense of touch

(ii) The ants etc. have the sense of smell in addition to the senses of touch and taste

(iii) The bees etc have the sense of sight in addition to the senses of touch, taste, and smell

(iv) The human beings etc have the additional sense of hearing besides the above four senses

The five-sensed ones are called 'instinctive' (*sanjni*) or 'rationals' which have mind or, are mind-endowed Those five-sensed ones, who are not endowed with mind, are called 'non-instinctive or non-rational (*a-sanjni*)' or non-mind-endowed

The mind has two varieties (i) physical and (ii) psychical The physical mind is that which is dependent upon the fruition of mattergy-maturing *karma* (of limbs and minor limbs) The psychical mind is the purity of the self due to the destruction-cum-subsidence of energy-obstructing and quasi-sense obscuring *karmas*

Q The existence of psychical mind is found like the psychical senses at the time of new birth Thus, why the existence of psychical mind has not been indicated during the non-completioned state like the existence of psychical senses there?

A If the existence of mind, non-receivable by the external senses is accepted during the non-completioned state, there will be possibility of non-existence of even the physical mind already canonically postulated there

Q The existence of physical mind will be proved by the description of completions there?

A No The mind completion is defined as acquirement of power of memory etc of external objects Thus, there could be completions even in the absence of physical mind It is not correct to say that there would be physical mind before the power of memorising external objects as it cannot exist until there is proper matter capable of transformation into physical mind Thus, the description about the non-existence of psychical mind during non-completioned state proves the existence of physical mind.

Q Why the mind has not been designated as a sense?

A The sense in defined as the indicator of the self or soul The indicator is defined as the means of conscious activity of the enjoyer self which is currently incapable of knowing about the objects by itself despite its designations *'indra'* due to its relationship with the power of super-potencies and which has not

dis-jointed itself from its karmic relationship The mind is not the means of conscious activity Hence, it has not been called a sense.

Q The physical mind is there which could be the means of conscious activity?

A This is not so The mind is not perceived through the external senses Hence, it cannot be the sign of the self

Q The knowledge of colour or shape is produced due to the matter, light, mind, and the eye It occurs in the *Jīvas* with mind How it could occur in the *Jīvas* without mind?

A This is not a fault The knowledge of colour forms a different class of knowledge among the *Jīvas* without mind [16]

The next aphorism is intended to describe the number of spiritual stages among the *Jīvas* with different senses

E-INDIYĀ VI-INDIYĀ TI-INDIYĀ CAURIDIYĀ ASAṆṆI PANCINDIYĀ EKKAMMI CEVA MICCHĀITTHITTHĀṆE ||36||

Ekendriyāh, dvīndriyāh, tri-indriyāh, caturindriyāh, asanjni-pancendriyāh ekasmin ca eva mithyādrsti-sthāne ||36||

The one-sensed, two-sensed, three-sensed, four-sensed, and non-instinctive five-sensed *Jīvas* are found only in the first spiritual stage of wrong faith ||*36*||

The word *'ekasmin eva'* (in only one) in the aphorism has been given to discard the numbers of more than one like two etc The word *'mithyādrsti'* (wrong faith) has been used to exclude the other spiritual stages

Q It is heard that the one-sensed *Jīvas* have also the second spiritual stage of lingering right-faith Why is it correct to say that they have only the first stage?

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[16] *Pujyapāda* says that the physical mind is material due to destruction-cum-subsidence of knowledge-obscuring and energy-obscuring *karmas*, and the fruition of physique-making *karmas* of limbs and minor limbs It obliges the self in its activities like memory and thought etc The psychical mind is also material because of its material support (SS 2 11)

A. This is not correct. This aphorism prohibits the existence of the second stage in one-sensed *Jīvas*

Q When the two statements are contradictory, how they could be called canonical?

A Only one of the two statements could be canonical

Q How could one know which statement out of the two is canonical?

A There cannot be any decision about the canonical nature of these statements in the absence of authoritative sermon Hence, both the statements should be included in the texts

Q In that case, the author of the text will be called as doubtfully wrong-faithed if he includes both the statements?

A This is not so The author has faith about the statement being canonical Hence he cannot have any doubt about them. It is said in the verse 143 (GJ 29)

"A person becomes wrong-faithed the moment he does not believe the canonical contents even after due explanations to him "

The next aphorism is intended to describe the spiritual stage in the five-sensed beings

PANCINDIYĀ ASAṆṆI-PANCINDIYAP-PAHUDI JĀVA AJOGIKEVALI TTI ||*37*||

Pancendriyāh asanjni-pancendriya-prabhrtih yāvat ayogikevalinah iti||*37*||

The five-sensed *Jīvas* have the spiritual stages beginning from non-instinctive five-sensed (wrong-faith) stage up to the omniscient without activity stage (i e from 1 to 14 stages) ||*37*||

Q Why is it described in the aphorism that five-sensed beings are non-instinctive five sensed etc in place of describing the number of spiritual stages among them?

A This is not a fault. One learns about the number of spiritual stages in the five-sensed beings on stating that five-sensed ones are there

beginning from non-instinctive five-sensed upto omniscients without activity

Q Let it be there that five-sensed beings form a range of those without mind (non-instinctive) and omniscients without activity However, it is not known whether they have five physical senses or psychical senses In the first alternative, there is transgression with the non-completioned beings (They are five-sensed without physical senses) In the second case, there is transgression with the omniscients (They are five-sensed with no psychical senses)

A The statement here refers to the psychical senses Though the omniscients have no psychical senses and there is no functioning of their physical senses, still they have been called five-sensed with respect to their five physical senses originating through their psychical senses in their non-omniscient stage

Alternatively, they have been called five-sensed ones with respect to the logic of formerliness

Q Why the pragmatic approach is being adopted here when there has always been an idealistic approach in describing the nature of entities?

A This is not a fault as the description here is intended for the benefit of the dull disciples

Alternatively, this presentation is not proper as it is difficult to be understood by the dull disciples Secondly, there is the flaw of repetition of this statement with vitality or senses

Q What is the correct explanation then?

A This explanation is based on the fruition of physique-making *karma* of class (*Jāti*) The one-sensed to five-sensed *Jīvas* are there because of the fruition of the respective sense-class sub-species of physique-making *karma* The omniscients and the non-completioned ones also have the fruition of five-sense class species

This explanation is faultless and, hence, it should be accepted

Q What is the five-sensed class?

A The five-sensed class is defined as the class where (i) there is common conception that 'this being is a five sensed one' as in the case of specific class of pigeons etc., and (ii) there is the cooperative cause of destruction-cum-subsidence of five sense-obscuring *karma*

The next aphorism is intended to describe the existence of a-sensed (supra-sensed) beings·

TEṆA PARAM AṆINDIYĀ IDI ||*38*||

Tena param anindriyāh iti||*38*||

Beyond the various sensed *Jīvas*, there are a-sensed beings ||*38*||

The word *'tena'* is a singular number representing the class The word *'param'* means beyond This means that the a-sensed beings are those which are beyond the class of the sensed beings as they have cleansed all the physical and psychical karmic mud.

The next aphorism is intended for describing the Investigation of embodiment *(kāya)*

KĀYĀṆUVĀDEṆA ATTHI PUDHAVIKĀYIYĀ, ĀUKĀYIYĀ, TEUKĀYIYĀ, VAUKĀYIYĀ, VAṆAPPHAIKĀYIYĀ, TASAKĀYIYĀ AKĀYIYĀ CEDI ||*39*||

Kāyānuvādena santi prthvi-kāyikāh, Ap-kāyikāh, tejas-kāyikah, vāyu-kāyikāh, vanaspati-kāyikāh, trasa-kāyikāh, akāyikāh ca iti ||*39*||

With respect to embodiment, and in conformity with canons, the *Jīvas* are earth-bodied, water-bodied, fire-bodied, air-bodied, plants (plant-bodied), mobile-bodied, and non-embodied ones ||*39*||

The statement in conformity with the canons is called *'anuvāda'* The statement with reference to the embodiment is called *'kāyānuvāda'* The earth-bodied are those which have only the earth as their body

Q By this definition, there will not be the earth-bodied-ness to those beings which have only the karmic body.

A They could be called so by the logic of formerliness Alternatively, the earth-bodied ones are those which are under the fruition of

physique-making *karma* of earth-body The same treatment may be applied to the water-bodied beings etc

Q The *karmas* of earth-body etc are not a proven fact

A This is not correct Their existence is proved by their effects (of *Karmas*)

All the first five ones are called 'non-mobiles' (*sthāvara*) as they have this speciality due to the fruition of physique-making *karma* of non-mobility

Q The non-mobiles should be defined as those beings who are not mobiles or non-moving

A Under this definition, there will be possibility of water, air, and fire being called as mobiles as they are seen to have translational motion

It is only an etymological derivation that non-mobiles are stationary The meaning attached to it is not prominent as in the case of the word 'go' (cow- moving)

The mobile ones are those who have attained the mobile modes due to fruition of physique-making *karma* of mobileness

Q The word *'trasa'* is a root with a meaning of perturbation or trembling Thus, they should be defined as those beings which move due to fear or for self-defence

A This is not correct The mobility is not found in *Jīvas* in the womb, incubatory beings, fainted beings, and during deep sleep There is, thus, the possibility of these beings called non-mobiles

Hence, the mobile and non-mobile category of *Jīvas* is not dependent on movement or non-movement (It depends on the fruition of specific physique-making *karma*)

Q The word *'kāya'* (embodiment) is defined as an accumulated mass of matter due to the activity of the soul The above statement seems to be contradictory to this definition

A This is not so The body is created due to the fruition of physique-making *karma* of gross body The *Jīva*-maturing physique-making *karma* of mobile and earth-body etc are cooperatively associated

with it It is because of this association that the body itself is formally called as embodiment; thus, there is no contradiction

The non-embodied living ones are the Salvated ones devoid of the bondage of physique-making *karma* of mobile and non-mobile body It is said in verse 144 (PP 1 27) that by treatment with fire, the impurities and blackness of gold ore are removed and one obtains pure gold Similarly, the *Jīvas* become (pure and) non-embodied by removing the body and karmic bondage by the fire of meditational activity

The next aphorism is intended to describe the varieties of *Jīvas* of earth-bodied and other types

PUDHAVIKĀYIYĀ DUVIHĀ BĀDARĀ SUHUMĀ
BĀDARĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ
SUHUMĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ
AUKĀYIYĀ DUVIHĀ, BĀDARĀ SUHUMĀ
BĀDARĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ
SUHUMĀ DUVIHĀ, PAJJATTĀ APAJJAHĀ
TEUKĀYIYĀ DUVIHĀ, BĀDARĀ SUHUMĀ
BĀDARĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ
SUHUMĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ
VĀUKĀYIYĀ DUVIHĀ, BĀDARĀ SUHUMĀ
BĀDARĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ
SUHUMĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ CEDI ||40||

Pṛthvīkāyikāh dvividhāh-bādarāh sūkṣmāh, bādarāh dvividhāh,paryāptāh aparyāptāh, sūksmāh dvividhāh, paryāptāh aparyāptāh,
Apakāyikāh dvividhāh, bādarāh sūkṣmāh Bādarāh dvividhāh, paryāptāh aparyāptāh, Sūksmāh dvividhāh, paryāptāh aparyāptāh,
Tejaskāyikāh dvividhāh, bādarāh sūkṣmāh, Bādarāh dvividhāh, paryāptāh aparyāptāh, Sūkṣmāh dvividhāh, paryāptāh aparyāptāh,
Vāyu-kāyikāh dvividhāh, bādarāh sūksmāh, Bādarāh dvividhāh, paryāptāh aparyāptāh, Sūkṣmāh dvividhāh-paryāptāh aparyāptāh ca iti ||40||

The earth-bodied beings have two varieties (i) gross and (ii) fine The gross ones have two classes. (i) completioned and (ii) non-completioned. The fine ones have also the same two varieties

There are two kinds of water-bodied beings. (i) gross and (ii) fine The gross ones have two varieties (i) completioned and (ii) non-completioned The fine ones have also the same two varieties

The fire-bodied beings have two varieties (i) fine and (ii) gross Each of these is further classified in two forms (i) completioned and (ii) non-completioned

The air-bodied beings have two varieties (i) fine and (ii) gross The gross and fine ones have the same two variations each (i) completioned and (ii) non-completioned ||*40*||

The gross-bodied beings are those which have attained specific properties due to fruition of physique-making *karma* of gross body

The fine-bodied beings are those which have attained the specific properties due to the fruition of physique-making *karma* of fine body

Q What is the difference between the gross and fine?

A The gross-bodied are colliding ones while the fine bodies are non-colliding

The completioned beings are those which have attained the power of developing fully due to fruition of physique-making *karma* of completion The non-completioned beings are those which have attained specific powers not to develop fully due to the fruition of physique-making *karma* of non-completion

The next aphorism is intended to describe the one-sensed plant bodied beings

VAṆAPPHAIKĀYIYĀ DUVIHĀ, PATTEYASARĪRĀ SĀDHĀRAṆASARĪRĀ
PATTEYASARĪRĀ DUVIHĀ, PAJJATTĀ APAJATTĀ
SĀDHĀRAṆASARĪRĀ DUVIHĀ, BĀDARĀ SUHUMĀ
BĀDARĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ
SUHUMĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ CEDI ||41||

Vanaspati-kāyikāh dvividhāh -pratyeka-sharirāh sādhāraṇsharīrāh
Pratyeka-sharīrāh dvividhāh -paryāptāh aparyāptāh
Sādhāranạ-sharīrāh dvividhāh-bādarāh sūkṣmāh
Bādarāh dvividhāh paryāptāh aparyāptāh
Sūkṣmāh dvividhāh-paryāptāh aparyāptāh ca iti ||41||

The plants have two-varieties (i) individual -bodied and (ii) general-bodied ones The individual-bodied plants have two classes (i) completioned (ii) non-completioned

The general- bodied ones have also two varieties· (i) gross and (ii) fine The gross ones have two varieties: (i) completioned and (ii) non-completioned The fine ones have also two varieties- (i) completioned and (ii) non-completioned ||*41*||

The plants which have individually separate bodies and souls are called 'individual- bodied' plants They are exemplified by the trees of *catechu* (*khadira*) etc

Q If this is the definition of the individual-bodied plants, there will be possibility for all the five types of one-sensed *Jivas* like earth etc to be designated as individual bodied?

A This is desirable

Q If this is so, the earth-bodied etc should be qualified with individual body?

A This is not required This is because there is only one type of beings in the classes of earth-bodied etc In contrast, the plants have two classes. Hence, the adjective is used to distinguish between the two

Q The individual-bodied *Jīvas* do not have gross or fine varieties Thus, they are non-both types. There is no variety of this type in them. This will mean non-existence of those individual-bodied species?

A This is not so The individual-bodied beings are existing in gross form and, therefore, they cannot have non-existence.

Q It has not been pointed out in the aphorism that individual-bodied beings are gross, how does one know about their grossness?

A Their existence cannot be proved by any other means except their grossness

Q The existence of fine-bodied beings is also possible due to fineness Thus, the inferential reason for their existence is transgressive?

A This is not so The characteristic of grossness is found in all the *Jivas* as a general rule

Thus, the individual-bodied are gross only and not fine This is because there is no mention of any exception or particularity in this case as in the case of general bodied beings (having two varieties)

Q How one learns that the individual-bodied beings are gross in general?

A We do not have the varieties of gross and fine in the case of mobiles and individual-bodied beings Thus, the fineness cannot be general Further, the fineness cannot be known by direct evidence Only canons are the authority Hence there is contradiction in accepting the generality of the fineness, which is not directly proved, as in the case of grossness

The general-bodied beings are those which have a common body for many *Jīvas*

Q The aggregates of food variforms, which are mattergy-maturing, are individually bonded Their transformation in the body form is caused by the gross quasi-karmic aggregates bonded with and realisable by the individual being How those aggregates of many *Jivas* form a single body It is contradictory?

A This is not correct. There is no contradiction in forming a single body by the mattergic aggregates for all the *Jīvas* occupying the same place and inherently united The general cause has a general effect This law of causation cannot be contradicted as it is popular among all the logicians and the public.

The above definition of the general-bodied plant beings is corroborated by verses 145-48 (PP 82-85) stating that the general-bodied plants are those which have

(i) Common food, common respiration (common body and senses)

(ii) Common birth and death (when one takes birth or dies, infinite beings do the same)

(iii) Numerically, one general body *(nigota)* has been seen to contain *Jīvas* infinite times the number of the Salvated ones plus all the *Samayas* of the past
Number of living beings in a general body = infinite number of the Salvated + number of *Samayas* of the past

(iv) There are infinite times infinite number of general-bodied beings who have never had transformation in the mobile form They never move out of the general-body state due to extremely impure volitions (The general-bodied beings are called by the term *nigotas* also The term means same place for infinite beings The general-bodied beings described here are called permanent general-bodied beings i e *(Nitya-nigotas)* There are non-permanent general–bodied beings (*Itar-nigotas*) also which may mutate from one state of existence to the other

Q How does one learn that the general-bodied plants have the above-said characteristics?

A This is learnt from the canons and they are not subject to question and logic An object known through a valid cognition does not require any other evidence for confirmation Otherwise, this process will lead to the loss of the nature of valid cognitions

Moreover, the validity of canons is not unproved as it has no definite contradictory evidence

Q Some other canons have mentioned about the supporting individual-bodied plants (*Sapratiṣthita*) forming base for gross general-bodied *Jīvas* Where this category will be included?

A It will be included in the category of individual-bodied plants

Q What are those individual plants which form the base for gross general-bodied plants?

A The plants like ginger, radish, and eupherbia (*snuga*) etc are the plants forming the base for gross general plants

The next aphorism describes the classes of mobile beings

TASAKĀYIYĀ DUVIHĀ, PAJJATTĀ APAJJATTĀ ||42||

Trasa-kāyikāh dvividhāh paryāptāh aparyāptāh ||42||

There are two kinds of mobile beings (i) completioned and (ii) non-completioned ||*42*||

The meaning of this aphorism has already been described (Aph 39) It is, therefore, not repeated here

Q Are the mobile beings gross or fine?

A They are gross only They are not fine

Q How one learns about this?

A There are no canonical statements purporting the fineness of the mobile beings

Q. How do you know that they are gross only when there is no canonical statement regarding this also?

A Their grossness will be proved later in the aphorism 45

Q What are the earth-bodied beings etc ?

A They are *Jīvas* described through verses 149-154 (PP 1.77-81, 86)

There are thirty six kinds of earth-bodied beings as told by the *Jinas* They are like earth, sand, pebbles, stones, rocks etc "[17]

The *Jina* sermons tell as that (i) dew, (ii) ice, (iii) fog, (iv) mist, (v) water drops on green grass in winter, (vi) pure water, (vii) dense water from rains, rivers, oceans and clouds etc are the water-bodied living beings

The canons describe that (i) burning coal, (ii) flame, (iii) blaze, (iv) chaff-fire, (v) pure fire, and (vi) general fire and similar others are fire-bodied beings

The *Jinas* have pointed out that (i) wind blowing downwards, (ii) wind blowing upwards, (iii) whirlwind, (iv) melodious air, (v) dense air, (vi) rarefired air, (vii) general air and similar others are air-bodied beings

The following are the individual-bodied and general-bodied plants growing from (i) lower root, (ii) tip of the plant, (iii) knots or the middle of the plants, (iv) bulbous roots, (v) stem seed, (vi) grain-seed, and (vii) a-sexual plants (The term infinite-bodied has been used for general-bodied plants in the verse 153 of the text) [18]

Lord *Mahavira* has sermonised that those *Jivas* should be known as mobile beings, which have two, three, four, and five senses

After describing the definitions of earth-bodied beings etc., the following aphorism deals with the spiritual stage found in them.

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[17] *Mūlācāra, Prajnāpanā, Uttarā-adhyayana* mention the list of 36 types

[18] Some texts like MC, GJ, KA describe two varieties of individual-bodied plants (i) supporting and (ii) non-supporting. The above categories belong to both types

PUḌHĀVIKĀYIYĀ ĀUKĀYIYĀ TEUKĀYIYĀ VĀUKĀYIYĀ VAṆAPPHAIKĀYIYĀ EKKAMMI CEVA MICCHĀITTHI-ṬṬHĀṆE ||43||

Pṛthvī-kāyıkāh, ap-kāyıkāh, tejaskāyıkāh, vāyu-kāyıkāh, vanaspatı-kāyikāh ekasmın ca eva mıthyādṛṣtı-sthāne ||43||

The earth-bodıed, water-bodıed, fire-bodıed, aır-bodıed, and plant-bodıed beıngs are found only ın the first spırıtual stage of wrong faıth ||43||

Q The wrong-faıthed ones are defined as those who have no faıth ın the Attaıned ones, canons and realıties The lack of faıth occurs due to knowledge about the non-canonıcal objects The earth-bodıed beıngs etc are devoıd of knowledge about them How could they be called wrong-faıthed?

A There ıs no contradıction ın assumıng the basıc wrong-faıth ın the one-sensed beıngs ırrespectıve of the knowledge

Alternatıvely, there ıs possıbılıty of the seven types of wrong faıth ın these beıngs, whıch are (ı) doubtful, (ıı) bewıldered, (ııı) heterodox or fallacıous, (ıv) reverentıal, (v) natural, (vı) one-sıded, and (vıı) reverse The earth-bodıed etc , *Jīvas*, born as non-mobıles may have all these seven types of wrong faıth wıth reference to theır earlıer modes of other types of beıngs polluted wıth wrong faıth or non-destroyed stage of wrong faıth Thus, there ıs, agaın, no contradıctıon of wrong faıth exıstıng ın the one-sensed beıngs

Q Thıs aphorısm 43 ıs not necessary as the same poınt has been ındıcated ın aphorısm 36 that one-sensed to deficıent-sensed beıngs are wrong faıthed ones Thıs was wıth reference to the Investıgatıon of the senses

A Thıs aphorısm has been composed for the benefit of dıscıples who have no proper ıdea about the senses ın the earth-bodıed beıngs etc or who have forgotten what has been saıd earlıer

The next aphorısm ıs ıntended to descrıbe the spırıtual stages ın the mobıle beıngs

TASAKĀYIYĀ VĪINDIYAP-PAHUDI JĀVA AJOGIKEVALI TTI [19] ||*44*||

Trasa-kāyikāh dvi-indriya-prabhrtih yāvat ayogikevalinah iti ||*44*||

The mobile beings exist from the stage of two-sensed beings i e first stage upto the stage of omniscients without activity ||*44*||

The mobile beings are there due to the fruition of the physique-making of mobile body The mobile beings are also defined as those who have activity towards good or bad *karmas*

Q What are the non-mobile bodied ones, then?

A They are the one-sensed beings

Q How does one learn about that which is not said in scriptures?

A This is learnt by the popular maxim of remainder

Q What is the function of the non-mobile body *karma*?

A Its function is to keep the beings of one-sensed class, stationary at one place only

Q If this is so, the moving air-bodied, fire-bodied and water-bodied beings will have to be called as mobiles.

A This is not so It is seen that the non-mobiles can move by the action of other agencies like the leaves of trees move and fall by the movement of air

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[19] (i) This aphorism, thus, means that the mobile beings have all the fourteen spiritual stages However, the deficient-sensed-ones-have only the first stage as per aphorism 36
(ii) There are two kinds of mobiles (a) Activity and (b) Karmic fruition-based This text follows the second karma-based definition of mobiles See question answer ahead The *Svetāmbara* have folloed the first definition in TS B 2 13-14

Moreover, the air does not have any other body except the body-in-motion Thus, their movements are not contradictory for their non-mobility

The next aphorism is intended for describing the gross beings

BĀDARAKĀYIYĀ BĀDARENIDIYAP-PAHUDI JĀVA AJOGIKEVALI TTI ||45||

Bādara-kāyikāh bādara-ekendriya-prabhrtih yāvat ayogikevalinah iti ||45||

The gross-bodied *Jivas* are there starting from the gross one-sensed ones upto the stage of omniscients without activity ||*45*||

Q The gross-bodied *Jīva* is the one who has a gross body capable of offering resistance to others It has already been said earlier that the *Jivas* from earth-bodied to plant bodied ones have the variety of gross as well as fine. Hence, it is useless to include the term of 'gross one-sensed' in this aphorism?

A This is not useless. It is meant for inclusion of individual-bodied one-sensed plants Thus, it means that the gross *Jīvas* starting from individual- bodied plants onwards are gross-bodied only

Q The grossness of these beings should not be stated as it is directly observed and a proven fact?

A The statement is meant for pointing out the fact that the individual bodied plants have no fine class They are gross only

The next aphorism is intended for describing the existence of the *Jīvas* devoid of mobile and non-mobile embodiments

TEṆA PARAM AKĀYIYĀ CEDI ||46||

Tena (Tatah) param akāyikāh ca iti ||46||

Beyond the two types of embodied beings as above (i e mobiles and non-mobiles), there are non-embodied *Jivas* (Salvated ones) ||*46*||

Beyond the two types of mobile and non-mobile embodied *Jīvas*, there are non-embodied beings- the Salvated ones without body because they have destroyed those *karmas* which cause gross and fine bodies

Q The Salvated ones are also in the form of collection of space-points of the *Jivas* Hence, they are also embodied?

A This is not correct The Salvated ones have the collection of the spacepoints of *Jivas* beginninglessly bonded with the Salvated ones The description here does not take this point in consideration

Q Why the beginningless collection of spacepoints of *Jīva* should not be called as embodiment?

A The 'body' is meant here as beginning-cum-ending collection of perceptible mattergies transformed into the modes of *karma* and quasi-*karma*

Q In this aphorism, let there be only one word *'iti'* to indicate its ending There is, thus, no necessity of another word *'ca'* here It has no use here?

A The word *'ca'* in the aphorism is indicative of the end of description of the investigation of the embodiment

The next aphorism is intended to describe the *Jīvas* through the Investigation of activity or *yoga*

JOGĀṆUVĀDEṆA ATTHI MAṆAJOGĪ VACIJOGĪ KĀYAJOGĪ CEDI ||*47*||

Yogānuvādena santi manoyoginah, vacanayoginah, kāya-yoginah ca iti ||*47*||

There are *Jīvas* with mental activity, vocal activity, and bodily activity with respect to the Investigation of activity or *Yoga* and in canonical conformity

Here, the word *'iti'* is indicative of the ending of the aphorism The word *'ca'* indicates the fact that there are three types of activities only and no other It is, alternatively, indicative of collective meaning (Aph 21)

The definition of activity has been detailed earlier, hence it is not repeated here The activity due to or with the help of mind is known as mental activity

Q If this is the definition of mental activity, it cannot mean that it is related with physical mind Otherwise, it would mean that mental activity lasts for a little less then 33 *Sagaropama* years (a larger unit of time)

The activity can also not be defined as the active state of the living, as it will limit the time of activity to a day and night or 24 hours only (The canons have a time limit of *Antarmūhurta* for any activity or *Yoga*)

Similarly, the mental activity can also not be related with psychical mind, because this is said to be the knowledge and knowledge is included in the term functional consciousness or *Upayoga*

A All the above three alternatives are not accepted in scriptures Therefore, the resulting flaws do not apply here

Q What is meant by the mental activity, then?

A The mental activity is the effort towards originating psychical mind Similarly, the effort towards originating speech is vocal activity The effort towards originating bodily action or movement is the bodily activity

Q Are these three activities simultaneous?

A The three activities are never simultaneous A single *Jīva* cannot have them this way as it will involve stoppage of any activity at all

Q Sometimes, the mental, vocal, and bodily activities are observed simultaneously?

A Let it be so, if it is observed However, the efforts towards the three activities are never simultaneous as the scriptures do not propound that way

Q The effort is always through intelligence And the intelligence is always through mental activity Thus, it is proved that the mental activity is inseparably connected with other activities?

A This is not correct The simultaneity of cause and effect is contradictory

The living one with mental activity is called *Jīva* with mental activity Similarly, the living ones with activity of vocal and bodily nature are called *Jīva* with vocal activity and *Jīva* with bodily activity

The next aphorism is intended to describe the *Jīva* without activity

***AJOGI CEDI* ||*48*||**

Ayoginah ca iti ||*48*||

There are *Jīvas* without activity ||*48*||

A *Jīva* without activity or yoga is known as *Jīva* with non-activity This is corroborated in the verse 155 (PP 1 100) stating that the *Jīvas* who do not have good or bad activities leading to merit and demerit are called *Jinas* with 'non-activity' They are incomparable and possess infinite energy

Normally, the mental activity has only a single category Nevertheless, the next aphorism is intended for describing its different forms

***MAṆAJOGO CAUVVIHO SACCA MAṆAJOGO, MOSA MAṆAJOGO, SACCAMOSA MAṆAJOGO ASACCAMOSA MAṆAJOGO* ||*49*||**

Manoyogah caturvidhah-satya-manoyogah, mrsā-manoyogah, satya-mrsā manoyogah, asatya-mrsā manoyogah ||49||

The mental activity has four varieties (i) true mental activity (i) false mental activity, (iii) true-cum-false mental activity and (iv) non-true-cum-false mental activity ||*49*||

The word 'true' has many synonyms having a meaning of faultless The true mind is the one involved in truth The activity with true mind is known as true mental activity The false mental activity is just the opposite of this The true-cum-false mental activity is the combination of both the above This is elaborated in the verse 156 (PP 1 89)

"The true mind is that which is associated with true objects and meanings The activity with true mind is known as true mental activity The false mental activity is just the opposite of this The true-cum-false mental activity is the combination of both of them "

The mental activity different from true-cum-false is known as non-true-cum-false mental activity

Q Let this fourth category be called as the combination of both the activities?

A This combination is included in the third category

Q What is the fourth type of mental activity, then?

A The instinctive *Jīvas* have vocal activity It is always associated with mind There is no vocal activity without mind Now, the true mental activity is the activity of mind causing true speech The false mental activity is the activity of mind causing false speech The true-cum-false mental activity is the activity of mind causing activity of dual nature The non-true-cum-false mental activity is the activity of mind causing different activities like inviting others etc and different from the above three types of mental activities However, this is not the main meaning as the whole mind is no

concomitant with this vocal activity. Hence, this is the formal meaning.

Q What should be the faultless meaning, then?

A The true mind is that which tends to act according to the object The reverse of it is the false mind The dual combination is the third variety

The non-true-cum-false mind is that which causes doubtful and indecisive knowledge Alternatively, the mind has the capacity to cause speech of different types In this respect, the earlier meaning is also faultless This is illustrated in the verse 157 (PP 1 90)

"The non-true-cum-false mind is that which is not associated with truth or falsity The activity associated with this type of mind is termed as non-true-cum-false mental activity"

After describing the type of mental activities, the next aphorism is intended to describe their existence in different spiritual stages

MAṆAJOGO SACCAMAṆAJOGO ASACCAMOSA MAṆAJOGO SAṆṆI-MICCHĀITTHIP-PAHUDI JĀVA SAJOGIKEVALI TTI ||*50*||

Manoyogah satya-manoyogah asatyamṛṣā-manoyogah sanjni-mithyādrstiprabhrtih yāvat sayogikevalinah iti ||*50*||

The mental activity in general and true mental activity and non-true-cum-false mental activity in particular is found in the *Jīvas* from the stage of instinctive wrong faith to the stage of omniscient-with-activity ||*50*||

Q Where from one gets the fifth type of general mental activity in addition to the above four types?

A This is the general name for all the types of mental activities This becomes, therefore, the fifth type of activity

Q What is the generality here?

A Commonality of mind is the generality here

The mental activity is the effort for activating the mind

Q The activities of mind are also seen even without effort due to the latency of former activities?

A Let this be there However, this type of latent mental activity is not intended here It is only the effort, which causes the mind to be active is intended here

Q Let there be true mental activity in the omniscient as he knows the objects in their true nature But they cannot have non-true-cum-false mental activity as there is neither doubt nor indecision in their knowledge?

A This is not correct They have the mind which causes the speech which, in turn, is the cause of doubt and indecision Due to this speech-causing mind, there is no contradiction in accepting the existence of non-true-cum-false mind in them

Q Does this mean that the words of omniscients may be creating doubt and indecision?

A This could be possible as the objects are infinite and the disciples have only the general and not special-destruction-cum-subsidence of the obscuring *karmas*

Q The speech of the *Tīrthankaras* (Ford-builder-omniscients) is not in the form of letters but in the form of non-lettered sounds Their speech, is, therefore, one and has one meaning only. Because of its oneness, it cannot have the dual form of true and non-true-cum-false speech?

A This is not correct The speech of the omniscients has non-both-types of expressions of dualism in the form of words like *'syāt'* (in some respects) etc Thus, the statement that the speech of the omniscient is non-lettered is not proved

Q If the speech of the omniscient is lettered, it will be in a single and definite language and not in all languages?

A There is no contradiction in the fact that a sound with a definite order of letters consisting of large number of lines and intended for *Jīvas*, may be in the form of all languages

Q When this speech is in the form of all languages, how it could be called a sound?

A The speech of the omniscient could not be designated in terms of any specific language, hence it is called as sound

Q The omniscients have no mind as they have supra-sensory knowledge?

A This is not correct The physical mind does exist there

Q Let there be the existence of physical mind but it does not look like functioning?

A Let there be non-existence of its function in the form of destruction-cum-subsidential knowledge However, there exists the effort for the attainment of full knowledge as there is no agent to hinder this effort

Thus, the association of mind with the self is known as mental activity

Q When there is effort for the functioning of mind, why does it not perform its own function?

A It is because of the absence of necessary co-operative cause of destruction-cum-subsidence of *karmas*.

Q When there is no (destructive-cum-subsidential) mind, how the omniscients have two types of the above speeches?

A. The statement of origination of the above two speeches by mind is said to be formal rather than actual

The next aphorism is intended for describing the spiritual stages of the remaining two varieties of mental activity

MOSA MAṆAJOGO SACCAMOSA MAṆAJOGO SAṆṆI MICCHĀITTHIP-PAHUDI JĀVA KHĪṆAKASĀYA-VĪYARĀYA-CHADUMATTHĀ TTI ||51||

Mṛsā-manovogah, satyamṛsā manoyogah sanjni-mithyādṛsti-prabhṛtih-yāvat ksīnakasāya-vītarāga-chadmasthāh iti ||51||

The false mental activity and true-cum-false mental activity is found in the spiritual stages beginning from the instinctive wrong faith stage upto the twelfth stage of passion-destroyed-cum-not attached-not-omniscients ||51||

Q Let there be the existence of true and non-true-cum-false mental activity among the destroyers and subsiders However, the other two-false and true-cum-false mental activities cannot exist there as these are due to non-vigilance which does not exist in these *Jīvas*

A This is not correct The *Jīvas* with karmic dust always have the existence of mind which is the cause of reverse and indecisive knowledge But this does not lead to the assumption that the subsiders or destroyers are non-vigilant as it is the mode of the *karma* of delusion which is destroyed and subsided there

The next aphorism is meant for describing the varieties of vocal-activities

VACIJOGO CAUVVIHO SACCAVACIJOGO MOSAVACIJOGO SACCAMOSA VACIJOGO ASACCAMOSAVACIJOGO CEDI ||52||

Vāg-yogah caturvidhah-satyavāgyogah, mrsāvāgyogah, satyamrsā-vāgyogah, asatyamrsā-vāgyogah ca iti ||52||

The vocal activity has four varieties (i) true vocal activity, (ii) non-true or false vocal activity, (iii) true-cum-false vocal activity, (iv) non-true-cum-false vocal activity (non-both) ||52||

The speeches produced due to the four kinds of minds are also of four kinds, they are designated as such and they are also experienced as such This is corroborated in the verses 158-159 (PP 1 91-92)

"There are ten types of true speeches The activity for all the ten speeches due to speech variforms is known as true vocal activity The reverse of it is termed as non-true vocal activity The dual vocal activity consists of true and false speech "

The speech which is neither true nor false is known as non-dual vocal activity The languages of the non-instinctive *Jīvas* and the languages of invitation etc of the instinctive *Jīvas* are examples of this category "[20]

After describing the varieties of speech, the next three aphorisms describe their existence in the spiritual stages

VACIJOGO ASACCAMOSA-VACIJOGO VĪINDIYAP-PAHUDI JĀVA SAJOGIKEVALI TTI ||53||

Vāgyogah asatyamrsā vāgyogah dviindriyāt-prabhrtih yāvat sayogi-kevalinah iti ||53||

The vocal activity in general and the non-both vocal activity in particular occurs among the *Jīvas* starting from the stage of two sensed ones upto the stage of omniscients with activity ||53||

Q It has been said in aphorism 49 that the non-both vocal activity is due to non-dual type of mind How this could be possible in two-sensed beings that are devoid of mind?

A The view that all speeches are due to mind only, is not an absolute view If this is so, the omniscients are without mind and they will, thus, have no speech

[20] The four types of language are (i) true, (ii) non-true, (iii) true-cum-non-true, and (iv) a-true-cum-a-non-true There are nine languages of the living beings endowed with mind under the fourth category as per BA (i) addressal, (ii) commanding, (iii) provision-based, (iv) questioning, (v) sermon-based, (vi) renunciatory, (vii) desirable, (viii) doubting, and (ix) non-lingual

Q The deficient-sensed (2-4 sensed) *Jīvas* cannot have knowledge as they have no mind When there is no knowledge, there cannot be any vocal activity?

A This is not correct It is not agreed that the knowledge is absolutely produced only due to mind If this is agreed, there will be no knowledge due to other senses as it occurs only due to mind Moreover, the property of mind cannot be attributed to the senses as there will be contradiction if we assume mental knowledge of seen, heard, or experienced objects to occur in senses

The mind can also not be assumed to be co-operative cause of senses like sight etc as the senses can cause sensory knowledge in cooperation with self-effort [21]

Q The knowledge in the *Jīvas* with mind is produced due to mental activity only?

A This is not correct There will be flaw of transgression with omniscience if one agrees with this view

Q Let us, then, presume that the destruction-cum-subsidential knowledge of the living beings with mind is due to mental activity?

A This is desirable

Q It has been said earlier that the speech accrues due to the mental activity How could this statement be justified?

A This statement has been made with respect to practical or formal approach where the mental knowledge has been termed as mind itself

Q How the non-both vocal activity could be attributed to the deficient-sensed beings?

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[21] It is also defined as the acquirement of energy for capacity of remembering the known or experienced objects through the medium of physical mind (GJ 119)

A, The speech of these living beings causes knowledge in terms of indecision and hence it is said to be non-both

Q There is decision in their speech with respect to sound?

A The decision with respect to the sense of the speaker is what is intended here This is not found in the deficient-sensed beings

The next aphorism is intended to describe the spiritual stages of true vocal activity

SACCA-VACIJOGO SAṆṆI MICCHĀI-TTHIP-PAHUDI JĀVA SAJOGIKEVALI TTI ||54||

Satyavāgyogah sanjni-mithyādrṣti-prabhrtih yāvat sayogikevalinah iti ||54||

The true vocal activity occurs in the spiritual stages beginning from the stage of instinctive wrong faith upto the stage of omniscient with activity ||54||

In these spiritual stages, all the ten types of true speeches are found without contradiction Therefore, there are all the ten types of vocal activities

The next aphorism is intended for describing the spiritual stages for the remaining vocal activities

MOSAVACIJOGO SACCAMOSA-VACIJOGO SAṆṆI-MICCHĀITTHIP-PAHUDI JĀVA KHĪṆAKASĀYA-VĪYARĀYA-CHADUMATTHĀ TTI ||55||

Mrsāvāgyogah satyamrsā vāgyogah sanjni-mithyādrṣti-parbhrtih yāvat ksīnakasāya-vītāraga-chadmasthāh iti ||55||

The non-true and true-cum-non- true vocal activity occurs in the spiritual stages beginning from the stage of instinctive wrong-faith upto the twelfth stage of passion-destroyed-cum-not-attached not-omniscients ||55||

Q How the speech of persons with destroyed passions could be non-true?

A It could be possible because the cause of non-true speech is ignorance It persists up to the twelfth stage It is with this respect that the existence of non-true speech has been said to occur there

Similarly, the occurrence of true-cum-non-true speech is also not contradictory because of the same reason

Q The man with destroyed passions has a total guard over speech, how could he have vocal activity?

A This activity is there as the inward murmuring does exist there

The next aphorism is intended for describing the kinds of physical or bodily activity

KĀYAJOGO SATTAVIHO, ORĀLIYA KĀYAJOGO, ORĀLIYAMISSA KĀYAJOGO VEUVVIYAKĀYAJOGO, VEUVVIYAMISSAKĀYAJOGO, AHĀRAKĀYAJOGO, ĀHĀRAMISSA-KĀYAJOGO KAMMAIYAKĀYAJOGO CEDI ||56||

Kāyayogah saptavidhah-audārikakāyayogah, audārika-mishrakāyayogah, vaikriyaka-kāyayogah, vaikriyaka-mishrakāyayogah, āhārakayavogah, āhāramishra-kāyayogah, karmic kāyayogah ca iti ||56||

The bodily activity has seven varieties (i) gross body activity, (ii) gross-cum-mixed body activity, (iii) protean body activity, (iv) protean-cum-mixed body activity, (v) communiction body activity, (vi) communication-cum-mixed body activity, and (vii) karmic body activity ||56||

The gross body activity is the effort causing vibrations or movements of the space points of the *Jīva* due to the energy produced by the gross body

The gross-cum-mixed bodily activity is the effort causing the movement or motion in the space points of the *Jiva* due to the energy produced by the *karmic* and gross body aggregates

The 'gross' (*udāra*) means extensive and large The body arising due to extension and largeness is known as gross body

Q It is not correct to say that the gross body is extensive

C Q How do you know that?

A We know this from the aphorism of the *Vargaṇā* (Variform) section of the canons

C Q What is that aphorism?

A The concerned aphorism has the following meaning.
"The space points of the material variforms of gross body are the least of all The space points of the material variforms of protean body are innumerable times the gross body The space points of the material variforms of the communication body are innumerable times those of the protean body The space points of the material variforms of luminous body are infinite times the communication body The material variforms of speech are infinite times the luminous body The space points of material variforms of mind are infinite times the speech The space points of the material variforms of karmic body are infinite times that of mind "

A Your basic question is not correct as the gross body is said to be extensive with respect to its capacity of occupancy It is said that the occupancy capacity of the mattergic variforms of karmic body is the least The same for the material variforms of mind is innumerable times that of the karmic body The occupancy of the material variforms of speech is innumerable times that of the mind The occupancy capacity of the material variforms of the luminous body is innumerable times that of the speech. The space occupancy of the material variforms of the communication body is innumerable times that of the luminous body The space occupancy of the material variforms of protean body is

innumerable times the communication body The space occupancy of the materials variforms of the gross body is innumerable times that of the communication body [22]

The same is corroborated by the verses 160-161 (PP 1 93-94)

"There are many synonyms for the gross body *puru, mahat, urāla* and *udāra* The gross body arises from grossness, the gross bodily activity is caused due to this type of body Until the gross body is not completioned, it is known as mixed body The effort due to this body is termed as mixed bodily activity "

The accomplishments of miniaturization etc are known as proteations The material matter associated with these is also termed as proteation The protean body arises due to proteations. The protean bodily activity is the effort causing the movement or motion due to the support of this body The effort produced due to the energy arising from karmic and proteation variforms is known as the mixed protean bodily activity It is said in the verse 162-163 (pp 1 95-96)

"The protean body is denoted because of its associations with varied qualities and accomplishments The effort or activity caused by this body is known as protean body activity The protean body is called mixed until it is completioned The effort due to this body is called mixed bodily activity "

The term *'āhāra'* (communication) is defined as the medium through which the *Jīva* intakes or assimilates fine materials or thoughts The activity due to this communication body is termed as communication bodily activity

Q How is it possible that the space points of *Jīvas* associated with gross body aggregates can combine with another body having a size of one *Hasta* (app 45 70 cms) with whiteness like conch shell and auspicious (regular) configuration?

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[22] This aphorism, thus, means that the space points of different types of variforms are in an increasing order while the space occupancy is in the decreasing order

A There is no default here The *Jīvas* are material eternally due to karmic bondings There is, therefore, no contradiction in this association of the material living units with another material body Due to this, there is also no contradiction in its recombination with gross body aggregates

Q It is the life-span *karma* which is the medium for combination of the *Jīva* with the body The dissociation between the two is death Thus, the *Jīva* with his life-span *karma* cannot be reborn in the same body as it is contradictory Hence, it cannot have re-association with the gross body?

A This is not correct The death cannot be defined as the dissociation between the *Jīva* and the body It will, otherwise, lead to the possibility of their association being taken as birth

Q Let it be there, what is the problem?

A This could not be so Because it is observed that such *Jīvas* also take birth who have completed their former life-span and who have fruitioned the life span of their rebirth but who have their earlier body disassociated without their taking birth in the form of later body

Q Let that be the case of birth But the death is only due to the disassociation between the *Jīva* and the body?

A This is not correct. However, the death is the total and not partial dissociation between the body and the *Jīva* As it is seen that there is no death even when the living units contract in the throat area alone Similarly, there is transgression with the *Jīvas* whose hands have been cut (but they do not die) Moreover, a sage with communication body does not undergo death as he does not totally dissociate his former body The communication body is fine like the protean body Hence it does not collide with mountains while moving It can neither be cut nor burnt

The activity due to the energy caused by the communication and *karmic* body aggregates are known as mixed communication bodily activity It is said in the verses 164-65 (PP 1 97-98)

"The body of the saint (in the sixth spiritual stage) which intakes or assimilates fine materials to acquire meaning from the omniscients when it goes to him for clarifying his doubts, is called communication body The activity due to this body is known as communication body-activity The same body is known as mixed communication body until it is completioned The effort due to this body is known as mixed communication body-activity "

The *karmas* or action particles are karmic body It means the eight types of karmic aggregates form karmic body Alternatively, karmic body is that which is caused by the *karmas* This karmic body is a species of the physique-making *karma* The effort due to karmic body is called karmic body-activity It means that the activity caused by the energy due to karmic body only is termed as karmic body-activitiy (i e without reference to gross body etc) It is said in the verse 166 (PP 1 99)

"The karmic body may consist of the karmic particles of eight types Or it is the body produced due to physique-making *karma* The activity through this body is known as karmic body activity This effort or activity lasts for one, two or three *Samayas* of time units "

The next aphorism describes those who have gross body-activity

ORĀLIYAKĀYAJOGO ORĀLIYAMISSAKĀYAJOGO TIRIKKHA-MANUSSĀṆAM ||*57*||

Audārika-kāyayogah audārika-mishra-kāyayogah tiryak-manṣyānām ||*57*||

The sub-humans and humans have the gross and mixed-gross bodily activity ||*57*||

Q Why is there no fruition of gross body karma among the hellish and the celestial beings?

A Thıs ıs the nature of these beıngs that they do not have the gross body Alternatıvely, there ıs contradıctıon of the fruıtıon of gross body wıth the fruıtıon of physıque-makıng *karma* ın the hellısh and celestıal destınıty Nevertheless, there ıs no rule that the subhumans and humans have only gross-body-actıvıty In thıs state, there wıll be possıbılıty of non-exıstence of karmıc bodıly actıvıtıes etc The aphorısm, however, means that the gross bodıly actıvıty ıs found only ın humans and subhumans

The next aphorısm descrıbes those who have protean bodıly actıvıty

VEUVVIYAKĀYAJOGO VEUVVUIYAMISSAKĀYAJOGO DEVA - ṆERAIYAṆAM ||58||

Vaıkrıyaka-kāyayogah vaıkrıyaka-mıshra-kāyayogah deva-nārkānām ||58||

The celestıal and hellısh beıngs have protean and mıxed-protean bodıly actıvıty *||58||*

Q Why there ıs no fruıtıon of protean body among the humans and subhumans?

A It ıs because there ıs contradıctıon between the fruıtıon of protean body *karma* and fruıtıon of physıque-makıng *karma* of human and subhuman destınıty Alternatıvely, ıt ıs the nature of thıngs The natures are not subject to questıon because of unwarranted stretch

Q It ıs heard that humans and subhumans also possess protean body How thıs could be justıfied?

A The gross body has two varıetıes- proteable and non-proteable The earlıer aphorısm has already stated that the protean gross body ıs possessed by the ınfernals and celestıals. Thıs ıs not ıntended here as ıt ıs devoıd of many attrıbutes and accomplıshments In contrast, only that protean body ıs ıntended ın aphorısm 58, whıch manıfests ın the form of many attrıbutes and accomplıshments

This type of body is possessed by the celestials and hellish beings only.

The next aphorism describes those who have the communication body activity

***ĀHĀRAKĀYAJOGO ĀHĀRARAMISSAKĀYAJOGO SANJADĀṆAMIDDHIPATTĀṆAM* ||59||**

Āhāraka-kāyayogah āhāraka-mishra-kāyayogah sanyatānām rddhi-prāptānām ||59||

The communication body-activity and mixed communication body-activity occurs in the prodigious restrained ones (in the sixth stage) ||*59*||

Q How the restrained ones are called accomplished ones? Is it due to the possession of communication body accomplishment or due to the possession of protean body accomplishment? In the first alternative, there is a flaw of reciprocal dependence One cannot call the *Jīva* as accomplished until it acquires communication body Similarly, it cannot have communication-body accomplishment until it has attained accomplishments

Similarly, the second alternative is also not correct as there can be no accomplishment over another accomplishment (i e there cannot be two accomplishments simultaneously) Moreover, if it is not accepted, there should also be telepathic knowledge possessed by the communication-accomplished ones as there is no peculiarity in this accomplishment However, it is not so as it contradicts the canons

A The flaw of reciprocal dependence is not applicable here as the communication body accomplishment is not produced due to self as there cannot be any activity in the self This is produced with respect to excellence in restraint Thus, the adjective of 'accomplished' to the restrained in the aphorism 59 proves to be right Alternatively, even if there are no other accomplishments or excellences in restraint, still we define the accomplishment as the restraint causing the accomplishment by transference of effect into the cause Thus, the meaning here would be that the accomplished

ones are those ascetics who attain restraint causing the accomplishment. These ones will have communication body accomplishment.

Alternatively, the communication accomplishment may be defined as the capacity to possess communication body accomplishment due to excellent restraint Thus, there is no flaw of reciprocal dependence

There is also no defect due to the second alternative We do not agree that there is no accomplishment along with another accomplishment There is no rule that a *Jīva* cannot have many accomplishments simultaneously as all the seven accomplishments (intelligence, proteation, austerity, potency, medication, elixir, accommodation JSK-1, P 448) are simultaneously found in the chief disciples (*Ganadharas*)

Q There is contradiction of communication body accomplishment and the telepathic knowledge?

A Let it be there if observed But this does not mean that all accomplishments are opposed with communication body accomplishment In that case, it will lead to chaos

The next aphorism describes as to who possess the karmic body activity

KAMMAIYAKĀYAJOGO VIGGAHAGAI - SAMĀVAṆṆĀṆAM KEVALIṆAM VĀ SAMUGGHĀDAGADĀṆAM ||60||

Karmānakāyayogah Vigrahagati-samāpannānām kevalīnām va samudghātagatānām ||60||

The karmic body activity is possessed by the *Jivas* during transmigratory motion and omniscients under soular space-point projections ||*60*||

The word *'vigraha'* in the aphorism means 'body' The movement for the new body is known as *'vigraha gati'* Alternatively, the worldly being receives a variety of mattergic particles capable of

formation of body due to fruition of physique-making *karma* of gross body etc or it is being received by them Thus, also, the word '*vigraha*' means the body The motion for the formation of the new body is known as transmigratory motion

Alternatively, the word '*vi*' means '*contra*' or obstruction Thus, the word '*vigraha*' means the obstruction in receiving the mattergic particles The motion on obstruction in receiving the mattergic particles is, thus, transmigratory motion

The term '*vigraha*' also means curved or bent Thus, the motion having curves or bends is also known as transmigratory motion The *Jīvas* under such transmigratory motion have karmic body activity

The karmic body is the origin from which all other bodies are formed The *yoga* or activity is defined as the vibratory motion of the space-points of living units due to the mental, vocal, or bodily variforms The karmic body activity results from the activity of the karmic body It is found in the *Jīvas* under transmigratory motion

The canons state that there are four types of motions of the *Jīvas* while they are transmigrating from one destinity to other destinity They are (i) arrow (linear) motion, (ii) hand-throw motion (projectile trajectory), (iii) plough-shaped (two-curve) motion and (iv) kine urinary (multi-curve) motion Out of these, the first one is straight or unbending motion The rest are curved or bent motions The arrow-motion is just straight and it lasts for a *Samaya* The hand-throw motion is like throwing an object by hand It follows an oblique path with one bend only The hand-throw motion of *Jīvas*, likewise, consists of one bend and lasts for two *Samayas* As the plough has two bends, the plough-shaped motion consists of two bends and lasts for three *Samayas* While moving, the urination of cow follows many bends Similarly, *Jīvas* have the kine urination motion with three bends and it lasts for four '*Samayas*' The karmic bodily activity is there in the last three types of motions barring the last *Samaya* of motion

A line of space points placed in order in the upper, lower, or oblique directions beginning from the origin is known as its path (trajectory) or series (*Shreṇi*) The *Jivas* move in a path and do not

deviate There is, thus, no disagreement about three bend motion among the transmigratory *Jīvas*.

The word *'ghāta'* means destruction of duration and intensity bond of *karmas*

Q How one learns about the undescribed and unreferred subject of duration and intensity bonds etc ?

A This is learnt in the context of omnisciental projection (*samud-ghāta*) in aphorism 60, which involves both these processes

The successive destruction is known as *'udghāta'* or extermination The successive destruction in the right way is known as projection (*samud-ghāta*)

Q How the destruction could be called right?

A There should be no disagreement about the rightness of one-instant destruction in comparison to the destruction taking place during longer times

The *Jīvas* under right karmic destruction are called 'under projection'

Q How there could be simultaneous states of the knower and the knowable in this case of omniscient under projection?

A This is non-contradictory with respect to the aspective difference between the modifiable (omniscient) and the modes (projection). The karmic bodily activity exists in the omniscients under projection

The word *'va'* ('and' 'also' or 'as well as') in aphorism 60 refers to the collective meaning regarding those who have karmic bodily activity

Q Does the projection of the omniscients have a cause or there is no cause? The second alternative is not possible as there will be the

possibility of all the omniscient beings liberated after the projectory motion only What is the harm if it is agreed? The statement will involve the violation of canonical rule that there are twenty omniscients with the world-filling type of projection after every 2-9 years (*varsa-prthaktva*)

The first alternative is also not possible as there is no available cause of projection for the omnisceients The difference of duration period between the three non-destructive *karmas* and the *karma* of life-span cannot be the cause of omnisciental projection as even the final state of the passion-destroyed stage does not have all the *karmas* without difference Hence, there will, again be the possibility of all omnisceints to have projection for liberation

A According to *Yativrsabha*, all the omniscients are liberated with projectory movement as there is difference in duration of all the non-destructive karmic states at the final point of the twelfth stage of destroyed passions However, some scholars hold the rule of twenty liberations under world-filling projection According to them, some are liberated with projection while some others are liberated without it

Q Who are the omniscients who do not undergo projection?

A Those omnisceints do not undergo projection whose worldly duration (life-span *karma*) and the karmic duration of non-destructive *karmas* is equal All others undergo projection

Q Why is there difference between the non-destructive karmic duration and worldly duration even under the volitional similarity from ninth spiritual stage onwards?

A There is (canonical) contradiction in agreeing to this similarity between non-differential volitions causing durational destruction and karmic durations

Q What is the cause of liberation from the world?

A There are four causes: (i) knowledge of twelve primary canons, (ii) deep faith or devotion in canons, (iii) omnisciental projection, and (iv) non-different volitions.

However, all these four causes are not found in all the *Jīvas* as it is observed that there is accendance towards the destructive ladder (even among the nine and ten pre-canonists) of spiritual stages. Thus, one does not find the equality between the worldly duration and karmic duration. However, many *Jīvas* equalise the duration of life-span with that of other *karmas* by dissociating the portion (splits) of duration having a regular nature of *Antarmūhurtal* dissociation and equivalent to the innumerableth part of *Palyopama*, P or numerable *Āvalikas*, *Av* each even without projection[23].

Moreover, it is not possible that the omniscients may dissociate the worldly life-span early as all the *Jīvas* have similar volitions like in the dissociation of durational splits (*kāndakas*).

Q When there is no volitional excellence in the omnisceints, let there be no worldly dissociation even later?

A This is not so. Despite similarity in detachmental volitions, they have destruction of the extra duration of the three non-destructive *karmas* due to volitional speciality of the soul caused by the last *Antatmūhurtal* life-span *karma*.

Q Why the scholars explaining the meaning in this way may not be called anti-canonical in view of the fact that other scholars have not explained this aphorism in this way?

A This explanation is in disagreement only with those scholars who opine the omnisciental liberation with reference to 2-9 years differential.

Q It is said in the verse 167 (PP 1.200) that the *Jīvas* who have attained omniscience at the time when they have a life-span lasting

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[23]This means that innumerableth part of *palyopama* $1/A_s$ P = Numerable *Āvalikas* (Av) or, in equation form $1/A_s$ P = n Av

only for six months, undergo liberation with projection only The other *Jīvas* may or may not have the projection Why these instructions of this verse are not accepted?

A This has not been accepted as there is no valid reason for this Another verse 168 (BA 2106-7) states that those *Jīvas* attain liberation without projection who have the durations of their physique-making, status-determining, and feeling-producing *karmas* equal to their life-span *karma* Others are liberated with projection only

The verse 168 has a statement only There is no logic in it There is contradiction in having similar duration of life-span *karma* because there is destruction of (other three) *karmas* through similar volitions among the *Jīvas* Secondly, the *Jīvas* at the last stage of twelfth spiritual stage of destroyed passions have only a minimum duration of the above three *karmas* equivalent to an innumerableth part of a *Palyopama* unit of time Thus, the verse 167 is not acceptable

Q The canons are not subject to logic Why do you apply logic in this case?

A The canonical nature of the above two verses, 167-168 is not decided Alternatively, if these verses are taken as canonical, the meanings of both can be acceptable

The next four aphorisms describe the bodily activity in different spiritual stages

KĀYAJOGO ORĀLIYA KĀYAYJOGO ORĀLIYA-MISSAKĀYAJOGO EINDIYAP-PAHUDI JĀVA SAJOGIKEVALI TTI ||61||

Kāyayogah audārika -kāyayogah audārik-mīshra-kāyayogah ekendriya-prabhrith vāvat sayogikevalinah iti ||61||

The bodily activity in general, and gross bodily activity and mixed-gross bodily activity in particular, is found in *Jivas* beginning from one-sensed class up to omniscients with activity ||*61*||

There is no asscertainment about only bodily activity in this aphorism Hence it should not be taken that there are no vocal or mental activities in these spiritual stages. Similar statement should be made for other activities too

Q The statement that "the *Jīvas* from one-sensed to omniscients-with- activity have mixed gross bodily activity" leads to similar activity among the *Jīvas* of fifth to twelfth stage (i e from partial abstinence to destroyed passion stage)

A This is not so, the word *'prabhrti'* has two meanings in terms of order and types Here, this word means the types of the *Jīvas* just like the statements that lions etc belong to the class of deer Thus, the bodily activity of mixed gross type does not involve the above spiritual stages here Secondly, even if the word *'prabhrti'* refers to order, there is no flaw here Thirdly, there is a canonical statement that the mixed-gross bodily activity exists among the non-completioned ones This contradicts the above contention

The next aphorism mentions the spiritual stages of *Jivas* with activity of protean body type

VEUVVIYAKĀYAJOGO VEUVVIYA-MISSAKĀYAJOGO SAṆṆI-MICCHĀITTHIP-PAHUDI JĀVA ASANJADASAMMĀITTHI TTI ||62||

Vaikriyaka-kāyayogah, Vaikriyakmishra -kāyayogah sanjni-mithyādrsti prabhrtih yāvat assanyata-samyakdrṣtih iti ||62||

The protean and mixed protean bodily activity is found in the *Jivas* beginning from the instinctive wrong-faithed to the non-restrained right faithed stage i e from first to fourth stage ||*62*||

Q The aphorism 62 should have the word *'ca'* (and) for inclusion of the collective meaning?

A This is not necessary as even without it, the collective meanings could be taken It is just like the collective meaning of the aphorism of *Umasvati* 2 13, where all the five earth etc are

collectively taken to be non-mobiles Hence, this aphorism does not contain the word *'ca'* for its meaning

Q This aphorism 62 leads to the possibility of mixed-protean type of bodily activity for the third spiritual stage of right-cum-wrong faith

A This point has already been answered before (in case of bodily activity of mixed gross type) Alternatively, there are two aphorisms (77 and 80) later, which mean that

(i) As a rule, right-cum-wrong faithed ones are completioned ones

(ii) The *Jīvas* with mixed-protean body activity are non-completioned

These aphorisms indicate that the right-cum-wrong faithed ones have no bodily activity of mixed protean type

The next aphorism states the spiritual stage among the *Jīvas* with communication bodily activity

ĀHĀRAKĀYAJOGO ĀHĀRAA-MISSAKĀYAJOGO EKKAMHI CEVA PAMATTASANJADATTHĀṆE ||*63*||

Āhāraka-kāyayogah, āhāraka mishra-kāyayogah ekasmin ca eva pramattasanyatasthāne ||*63*||

The communication bodily activity and mixed-communication bodily activity are found only in the sixth spiritual stage of non-vigilantly restrained ones ||*63*||

Q Why the communication bodily activity is not observed among those who are vigilantly restrained ones?

A There are no causes for this type of activity among them

Q What are the efficient causes for this type of activity?

A There are two causes (i) carelessness due to doubt in the meaning of the canons, and (ii) carelessness due to excessive non-restraint

Any activity arising from non-vigilance cannot be there among the vigilant ones It will, otherwise, lead to unwarranted stretch of the rule

Alternatively, it is the nature of things that the communication bodily activity occurs only in the non-vigilantly restrained ones and not in others

The next aphorism indicates the spiritual stages among those who have karmic bodily activity

KAMMAIYA-KĀYAJOGO EINDIYAP-PAHUDI JĀVA SAJOGIKEVALI TTI ||64||

Kārmic kāyayogah ekendriyaprabhrtih yāvat sayogikevalinah iti ||64||

The karmic bodily activity is found in the *Jīvas* in stages beginning from one-sensed ones (first stage) upto the stage of omniscients with activity ||*64*||

Q This aphorism indicates the possibility of karmic bodily activity among the fifth to twelve-staged *Jīvas?*

A This is not correct The aphorism 90 of this text prohibits this activity among them The aphorism states that the *Jīvas* in the stages of restrained-cum-non-restrained and restrained stage are completioned as a rule Secondly, the completioned ones do not have karmic bodily activity unless they undergo projection

Q Why is there no karmic bodily activity among the completioned ones?

A It is not found because of the absence of transmigratory motion in them

Q We do observe the curved motion among the completioned beings like the celestials and the learnings-proficient beings (*Vidyādharas*)?

A The curved motion intended here is that which occurs during the motion to accept another body after leaving its earlier body (i e after death). Such motion may have one to three curves

The next aphorism is meant for describing the spiritual stages for the *Jīvas* with three types of activities·

MAṆAJOGO VACIJOGO KĀYAJOGO SAṆṆI-MICCHĀITTHIP-PAHUDI JĀVA SAJOGIKEVALI TTI ||65||

Manoyogah vāgyogah kāya-yogah sanjni-mithyadrsti-prabhrtih yāvat sayogi-kevalinah iti ||65||

The mental, vocal, and bodily activities are found among the *Jīvas* beginning from the stage of the instinctive wrong-faithed ones upto the stage of omniscient with activity (i e from 1st to 13th stages) *||65||*

The general mind is invariably concomitant among the four categories of mind such as true, false etc as mentioned in the aphorism 49 The mental activity is defined as the vibrational activity produced due to the energy caused by mind

The general speech is invariably concomitant among all of its four types as mentioned in aphorism 52 The vibrational activity in soular space points occurring due to the energy produced by the speech is termed as vocal activity The body is invariably concomitant among all its seven types as mentioned in aphorism 56 The vibrational activity in soular space-points occurring due to the energy produced by the body is known as bodily activity

All these types of activity form a single group of three based on destruction-cum-subsidence These are found in the *Jīvas* starting from the instinctive wrong faith stage upto the stage of omniscient with activity Alternatively, the possession of these activities is described here due to their successive occurrence

Q The bodily activity is observed in the one-sensed beings also?

A The statement of bodily activity here refers to the inseparably connected vocal and mental activity with it. Similar statement should be made regarding vocal activity (which is found in two-sensed beings and which is inseparably connected with mental activity)

The following aphorism is meant for describing the binary activities

VACIJOGO KĀYAJOGO VĪINDIYAP-PAHUDI JĀVA ASAṆṆI PANCINDIYĀ TTI ||66||

Vāgyogah, kāyayogah dvi-indriya-prabhrtih yāvat asanjni-pancindriyāh iti ||66||

The binary combination of vocal and bodily activity is found in the *Jīvas* beginning from two-sensed ones upto non-instinctive five-sensed ones i e in the first spiritual stage only ||*66*||

This aphorism refers to the vocal and bodily activity in general Thus, these binary activities are found in beings beginning with two-sensed upto non-instinctive five-sensed ones However, when reference is made to the special case, the existence of only the fourth vocal activity (non-both type) should be taken from the two-sensed to non-instinctive five-sensed *Jīvas*

Q If this is so, the beginning and ending points of existence of these binary activities among the *Jīvas* do not seem to be correct as these binary activities are found in higher species also Thus, the end-point of non-instinctive five-sensed does not seem to be right?

A This is not correct, as all the three types of activities are found concomitantly in higher species

Q Let it be, but why the existence of binary activities could not be mentioned in higher species?

A There will be contradiction if one describes ternary activities along with binary activity

The next aphorism describes the unitary activity.

KĀYAJOGO EINDIYĀṆAM ||*67*||

Kāya-yogah ekendriyānām ||*67*||

The one-sensed beings have only bodily activity ||*67*||

The one-sensed beings have only bodily activity The two-sensed and others upto non-instinctive five-sensed ones have binary vocal and bodily activities The rest of the *Jīvas* have all the three types of activities

After describing the existence of activities in general, the following aphorism describes the distinguishing existence of activities during specific periods or states

MAṆAJOGO VACIJOGO PAJJATTĀṆAM ATTHI, APAJJATTĀṆAM ṆATTHI ||*68*||

Manoyogah vāgyogah Paryāptānām asti, Aparyāptānām nāsti ||*68*||

The mental and vocal activities exist in the completioned beings only. They do not exist in non-completioned beings ||*68*||

Q There should be no contradiction for the existence of both of these activities during the non-completioned state with reference to destruction-cum-subsidence?

A The destruction-cum-subsidence can not cause these activities, which has not originated from mind and speech

Q The intended activity is also not found among the completioned beings when they are in the states of opposite activities (i e when one type of activity exists, the other two types may not exist)?

A There is possibility of existence of other activities It is with this possibility that their existence has been mentioned Alternatively, the other activities are said to be existing in them with reference to their capacity for them

Here, it should be understood that though there is no word *'ca'* indicating collective nature in these aphorisms, this should be taken as understood through the meaningful words in the aphorisms

The next aphorism describes the existence of bodily activity in general

KĀYAJOGO PAJJATTĀṆAM VI ATTHI, APAJJATTĀṆAM VI ATTHI ||69||

Kāya-yogah paryāptānām api asti, aparyāptānām api asti ||69||
The bodily activity exists among the completioned ones as well as among the non-completioned ones ||*69*||

The word *'api'* in the aphorism 69 should be taken in a collective sense

Q What is the collectivity here?

A The collective nature is that where two, three etc may also be taken when only one (word or sentence) is described

Q Twice use of the word *'asti'* (exists) in the aphorism is not meaningful

A This is not so It has been used for the benefit of the pupils with desire to learn in detail

Q Does this mean that the pupil wishing to learn in brief is not obliged by this aphorism?

A This is not so The benefit of the pupils wishing to learn in detail is inseparably related with the benefit of the pupils wishing to learn in brief

These activities are found in the completioned ones only, while some are found among both the types of the *Jīvas* This statement leads

to the inquisitiveness about the term "completion"[24] The following aphorisms are meant for describing completions

CHA PAJJATTĪO, CHA APAJJATTĪO ||70||

Sat paryāptayah, sat aparyāptayah ||70||

There are six completions and there are six-non-completions ||70||

The author has mentioned the number of completions to charactertise them fully The term 'completion' is defined as the formation of food, body, senses, respiration, speech, and mind faculty among the *Jīvas* They are six in number completion of (i) food, (ii) body, (iii) senses, (iv) respiration, (v) speech, and (vi) mind The non-formation of these faculties is known as 'non-completion' The non-completions are also six in number non-completion of (i) food, (ii) body, (iii) senses, (iv) respiration, (v) speech, and (vi) mind

All these twelve have been described earlier (aphorism 34) Hence, they are not repeated here The following aphorism describes their substratum

SAṆṆI-MICCHĀITTHIP-PAHUDI JĀVA ASANJADA SAMMĀITTHI TTI ||71||

Sanjni-mithyādrṣti-prabhrtih yāvat asanyata-samyakdrstih iti ||71||

All these completions are found in the *Jīvas* beginning from instinctive wrong-faithed ones upto the stage of non-restrained right-faithed ones (i e Ist to 4th stage) ||71||

Q Are the six non-completions also found in the stage of right-cum-wrong faithed beings?

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[24]S Mukerjee translates 'completion' (*Paryapti*) as Bio-potential and 'Vitality' (*Prāna*) as Bio-energy The vitality is dependent on completions Thus, completion is the cause of the effect of vitality

A No, because there is no non-completion period in this stage

Q Why are there no six completions in the higher stages of partially restrained and others?

A The completion is defined as the fulfilment of six completions This process is not found in higher stages It is contradictory to call existence of completions in higher stages when the process is already completed within the final one *samaya* of non-completioned state in the earlier stage

The above aphorism confirms the concept of six completions only in the mind of pupils The following aphorism, however, is meant to modify this concept

PANCA PAJJATTĪO, PANCA APJJATTĪO ||72||

Panca Paryāptayah, panca aparyāptayah ||*72*||

There are five completions There are five non-completions[25] ||*72*||

The completions and non-completions have already been defined They are, therefore, not being re-defined here

Q The five completions are already included in the six completions The separate aphorism for the statement of five completions, therefore, does not serve any purpose?

A This is not so This aphorism is meant to denote that some *Jivas* have six completions while some others have only five completions.

Q What are the five-completions, then?

A When we exclude mind completion from the above six ones, we get the five completions.

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[25] TSB mentions only five completions, excluding mind This aphorism, therefore, agrees with this text

The next aphorism satisfies the inquisitiveness of the pupils regarding which of the *Jīvas* have these five completions

VĪ-INDIYAP-PAHUDI-JĀVA-ASAṆṆI-PANCINDIYĀ TTI ||73||

Dvi-indriya-prabhrtih-yāvat asanjni-pancendriyāh iti ||73||

These five completions are found in the *Jīvas* beginning from two-sensed ones upto non-instinctive five-sensed ones ||73||

Q The deficient-sensed *Jīvas* have mind as they are found to possess intelligence like the human beings And intelligence is the function of mind

A This point can not be upheld because the intelligence in the deficient-sensed beings can not be proved to be the function of mind

Q It is seen that the intelligence is the function of mind among human beings

A Let it be so However, it is observed in some cases

Q The intelligence found among human beings and deficient-sensed beings is the same with reference to the intelligence in general Hence, it could be inferred that the intelligence of deficient-sensed beings is also the function of mind?

A This is not so The deficient-sensed beings and human beings belong to the separate class of *Jīvas* Their intelligence cannot have common characteristics

The canons point out that deficient-sensed beings have no mind This assertion is not contradicted even by direct observation, as the mind is not subject to direct observation

Q How do we learn that deficient-sensed beings have no mind?

A The canons state the fact

Q How do we learn about the authenticity of the canons?

A. The canons are inherently authentic like the direct observation

The next aphorism is, again, meant to suggest a different number of completions

CATTĀRI PAJJATTĪO, CATTĀRI APAJJATTĪO ||74||

Catasrah Paryāptayah, Catasrah Aparyāptayah ||74||

There are four completions There are four non-completions ||74||

Some *Jīvas* have only four completions or four non-completions.

Q What are these four ones?

A They are completions or non-completions of food, body, senses and respiration

The rest of the meaning of the aphorism is easy

The next aphorism is indicative of the *Jīvas* who possess these four completions

E-INDIYĀṆAM ||75||

Ekendriyānām ||75||

The four completions or non-completions are found in one-sensed beings ||75||

These four completions are found only in the one-sensed *Jīvas* and not in other beings

Q The one-sensed *Jīvas* do not have observable respirations?

A They are confirmed by canons.

Q The above canonical statement is contradicted by direct observations?

A Let there be this perceptual contradiction if this involves perception of all the objects However, the normal human perception is sensory and it does not perceive all objects Hence, it is not correct to say that an object does not exist, as it is not perceived by the senses

After describing completions and non-completions, the next aphorism describes the existence of different types of activities among the different species of *Jīvas*

ORĀLIYA-KĀYAJOGO PAJJATTĀNAM, ORALIYAMISSA-KĀYAJOGO APAJJATTĀṆAM ||76||

Audārika-kāyayogah paryāptānām, Audārika-mishra-kāyayogah Aparyāptānām ||76||

The gross bodily activity is found among the completioned beings, the mixed-gross bodily activity exists among the non-completioned beings ||76||

The human or sub-human beings perfected with six, five, or four completions (as the case may be) are known as the completioned ones

Q Why is one called completioned either by perfecting one out of the six completions or all completions?

A Generally, *Jīva* is called completioned when they have perfected its body completion

The vibrational activity of soular space-points caused by the strength of perfection of body is called gross body activity The non-completioned beings have mixed-gross body activity This means the vibrational activity of soular space-points due to the association of

aggregates of gross and karmic bodies is termed as mixed-gross bodily activity

Q In the completioned state too, there is karmic body There should be movement of soular space-points due to both types of bodies Why, then, there should not be the mixed-gross bodily activity among the completioned beings?

A Though there exists the karmic body in the completioned state, it is not the cause of movement in the soular space-points It is also not correct to say that karmic body causes movement by tradition as it is just formal It is not intended here to accept the traditional secondary causes

Q If the movement or vibration is taken as the cause of karmic bondings, there would be karmic bond possibility among the moving clouds in the sky?

A This is not so The vibrational movement of conscious beings due to karmic causes is the intended reason for karmic influx/bonding here The movement of clouds is not caused by the *karmas* which may cause karmic bonds in clouds

The next aphorism is intended to describe those who possesses the protean bodily activity

VEUVVIYA-KĀYAJOGO PAJJATTĀNAM, VEUVVIYA MISSA-KĀYAJOGO APAJJATTĀṆAM ||77||

Vaikriyaka-kāya yogah Paryāptānām,
vaikriyaka-mishra-kāyayogah Aparyāptānām||77||

The protean bodily activity is found in the completioned ones and the mixed protean bodily activity is found in the non-completioned ones ||77||

Q If there is protean bodily activity among the completioned ones, there is possibility of absence of all other remaining activities?

A This is not so. The canons do not ascertain that there is only the protean bodily activity in the completioned state

Q If there is no such statement in canons, there would be the possibility of other activities existing in the non-completioned state also?

A This may be partially correct The karmic bodily activity does exist in the non-completioned state along with the protean body However, the non-completioned *Jīvas* do not have vocal or mental activity like the karmic activity as has already been said

The next aphorism describes the *Jīvas* who possess the communication bodily activity

ĀHĀRA-KĀYAJOGO PAJJATTĀṆAM, ĀHĀRA- MISSA KĀYAJOGO APAJJATTĀṆAM ||78||

Āhāraka-kāyaygah-paryāptānām, āhāraka-mishra-kāyaygah aparyāptānām ||78||

The communication body activity is found in the completioned ones and the mixed communication body activity is found in the non-completioned ones ||78||

Q It is the completioned *Jīvas* only who eject the communication body, otherwise, the *Jīva* can not have the restrained state Thus, it is not acceptable that the mixed communication body activity exists in the non-completioned ones?

A The questioner does not seem to have properly understood the meaning of canons The canons mean that the *Jīva* may be completioned with respect to the six completions in the gross body, but he is non-completioned with respect to the non-perfection of the completion of the communication body

Q It is not possible that the completionedness and non-completionedness exist simultaneously in a *Jīvas* because of their contradictory natures?

A It is desirable that there is no simultaneous existence of activities associated with completioned and non-completioned states

Q Why our earlier statement is not agreed upon, then? There seems to be contradiction in your statement?

A This contradiction can not be proved with respect to the maxim of formerliness

Q How there could be restraint in the non-completioned *Jīvas* with reference to the communication body (i e activities) who have lost all completions due to the gross body?

A The restraint is defined as the checking of influx (of *karmas*) There is no contradiction in its simultaneous existence with mild activity like the mixed communication bodily activity

Moreover, if this type of contradiction is accepted, the omniscient under projection could also not have restraint as there is also a similar existence of non-completioned activity.

Q Why there is no contradiction of this statement with the canonical words that the *Jīvas* at the restrained-cum-non-restrained and restrained stages are completioned as a rule?

A This is not so The above canonical statement has been made on the basis of substantive standpoint Accordingly, there is no contradiction in the existence of six completions while there is non-completion with respect to the communication body

Q There is no statement regarding the karmic bodily activity whether it occurs during the completioned, non-completioned, or both the states How does one ascertain about it?

A It is stated in the aphorism 60 that the karmic bodily activity occurs during the transmigratory motion of all the *Jīvas* and the omniscients under projection This aphorism confirms that the karmic bodily activity occurs among the non-completioned *Jīvas*

The occurrence or otherwise of activities among the completioned and non-completioned states has been described The next aphorism describes the existence or otherwise of spiritual stages of completioned and non-completioned beings of different destinities

ṆERAIYĀ MICCHĀITTHI-ASANJADASAMMĀITTHIT-THĀṆE SIYĀ PAJJATTĀ SIYĀ APAJJATTĀ ||79||

Nairayikāh mithyādrsti-asanyata-samyakdrstisthāne syāt paryāptāh syāt aparyāptāh ||79||

The infernal beings are completioned in some respects and non-completioned ones in some respects in their spiritual stages of wrong-faith and non-restrained right faith ||79||

Q There can not be a common substratum for the plural word *'nārakāh'* (infernal beings) and the singular word *'siyā'* (*syāt-* in some respects)?

A This is not so The one can be of many forms Hence, there can not be any contradiction in one being found in many forms

Q How the two contradictions could have the common substratum?

A It is observable There should be no inapplicability in the observed facts

Thus, it is correct that the wrong-faithed and non-restrained right-faithed infernal beings may be completioned and non-completioned as well

Q There should be the word *'ca'* (and) in the aphorism to denote the collective meanings?

A It is not necessary, as it is conceivable with reference to the senses of the words

The next aphorism describes the other two spiritual stages in the infernal beings

SĀSAṆA-SAMMĀITTHĪ-SAMMĀ-MICCHĀITTHI - TTHĀṆE ṆIYAMĀ PAJJATTĀ ||80||

Sāsādana-samyakdrṣti-samyakmithyādrsti-sthāne niyamāt paryāptāh ||80||

The infernal beings are completioned as a rule in their spiritual stages of lingering right faith and right-cum-wrong faith ||80||

The infernal beings have these two spiritual stages only when they have perfected all the six completions They can not have those stages in their non-completioned state

Q Why is it so, that these two stages are not found in the hellish beings in their non-completioned state?

A This is so because there are no such volitions causing these two stages in their non-completioned stage

Q Why is it so?

A This is by nature

Q The infernal beings are reduced to ashes by fire and they are again born out of it The hellish beings having such a nature should have the two stages as above during their non-completioned state Thus, the rule that these stages occur in them only during completioned state does not seem to be correct?

A This is not so The hellish beings do not die during their reduction to ashes Even, if they die, they are not taking birth again in the hells according to the canonical statement

"The hellish beings, on completion of their life-span, are neither born in hells nor in celestial destinity They could be born in the destinities of sub-human and human beings"

Q This rule is applicable only in the case of those hellish beings who die on completion of their life-span?

A This is not so The hellish beings do not die accidental death (They have only normal death)

Q If they do not have accidental death, how could one say that there is no death of those hellish beings who are reduced to ashes?

A The de-naturation or transformation of the body is not the cause of loss of life-span *Karma* This will, otherwise, lead to the death of the *Jīva* who has attained youth after childhood

After describing the hellish beings in general, the next aphorism indicates specific descriptions about them

***EVAM PADHMĀYE PUDHAVĪYE ṆERAIYĀ* ||*81*||**

Evam prathamāyām pṛthivyām nairayikāh ||*81*||

The hellish beings in the first hell are as described above ||*81*||

The hellish beings in the first hell have their completions and non-completions according to the general rules as described in the above aphorisms There is no particularity about it in this respect

Q If the description of the beings in the first hell follows the general description about them, why it should be detailed?

A The general description has been done for the benefit of the pupils interested in substantive treatment

Q There could be no knowledge about objects until they are described particularly Thus, the general description serves no purpose

A This is not so, the intelligence of the pupils has differing levels Hence, both types of descriptions are useful

Q Intelligent pupil, who can understand things by their general treatment, are not found in this age (of ninth century)?

A This is not correct The canons are meant for infinite number of people of all times

The next aphorism indicates the hellish beings of other hells

VIDIYĀDI JĀVA SATTAMĀYE PUDHAVĪYE ṆERAIYĀ MI-CCHAITTHI -TTHANE SIYĀ PAJJATTĀ SIYĀ APAJJATTĀ ||82||

Dvitīyādau yāvat saptamyām prthivyām nerayikāh mithyadrsti-sthane syat paryāptāh syāt aprayāptāh ||82||

The hellish beings found in second to seventh hells are completioned in some respects and non-completioned as well in the spiritual stage of wrong-faith ||*82*||

It is only the wrong-faithed ones who are born in the lower six hells The word 'hells' should be attached with every number of hell The rest of the meaning of this aphorism is easy to understand

The next aphorism satisfies the inquisitiveness about the other stages that occur in each of the states of the above hellish beings

SĀSAṆA SAMMĀITTHI-SAMMĀMICCHĀITTHĪ-ASANJADA SAMMĀITTHI (TTHĀṆE) ṆIYAMĀ PAJJATTĀ ||83||

Sāsādana-samyakdrsti-samyak-mithyādrsti-asanyata-samyakdrstih (sthāne) niyamāt paryāptāh ||83||

The hellish beings living in the second to seventh hells are always completioned in the stages of lingering right faith, right-cum-wrong faith, and non-restrained right faith ||*83*||

Q Let the *Jīva* of right-cum-wrong faith not be born in the rest of the six hells as the *Jīva* under mixed volition does not have a death However, he can die after attaining another spiritual stage There is no third stage This is all right However, it does not seem correct that the *Jīvas* of other (second and fourth) stages also do not take birth in these hells

A It should not be stated in this way The *Jīva* in the second spiritual stage of lingering right faith does not take birth in the hells because he does not bind the hellish life-span *karma* Secondly, a *Jīva* with bonded life-span karma of hellish type also does not take birth in these hells attaining the second stage as he does not die in this stage The non-restrained right-faithed ones also do not take birth in these hells because there are no causes for them to take birth there

The abundance of karmic aggregates is also not the cause of birth in these hells as the *Jīvas* with destroyed karmic aggregates (i e with lesser *karmas*) are also observed to take birth there Similarly, the scanty karmic aggregates are also not the causes of birth there as the *Jīva* with multiple karmic aggregates (i e with abundance of *karma*) are also observed to take birth there as it could be a general one and hence all the five-sensed beings will have the possibility of taking birth in the hellish destinity Moreover, the permanent one-sensed plant bodies also possess the existence of mobile physique-making *karma* They, therefore, will also be taking birth in the class of mobile beings

The inauspicious colourations are also not the cause of taking birth in these hells because the non-restrained right-faithed one does not have these types of colouration at the time of his death which causes the birth in these hells

The existence of hellish life-span *karma* is also not the cause of birth there as the right faith has destroyed the life-span *karma* leading to birth in these six hells The destruction of this life-span is not unproved as it can be proved canonically

Thus, it is established that the right-faithed ones do not take birth in the lower six hells after death

The next aphorism describes the spiritual stages in the sub-human destinity·

TIRIKKHĀ MICCHĀITTHI-SĀSAṆA - SAMMĀITTHI- ASANJADA SAMMĀITTHI-TTHĀṆE SIYĀ PAJJATTA SIYĀ APAJJATTĀ ||84||

Tirashcah mithyādrsti-sāsādana-samyakdrṣti-asanyata-samyakdrsti-sthāne syāt paryāptāh syāt aparyāptāh ||*84*||

The subhuman *Jīvas* may be completioned and non-completioned, in some respects, in the stages of wrong faith, lingering right faith and non-restrained right faith ||*84*||

Q Let there be existence of sub-humans in their completioned and non-completioned states in the stages of wrong faith and lingering right faith There is no contradiction about it But the right-faithed ones are not born in the subhuman destinity as the existence of right-faith is contradictory during the non-completioned state of the subhumans?

A There is no contradiction is this matter It will, otherwise, lead to the non-authenticity of the canons

Q How the destructional right-faithed one having served the Ford-builders and destroyed the seven sub-species of the deluding *karma* can take birth in the sorrowful sub-human destinity?

A The sub-human *Jīvas* are less sorrowful than the hellish beings

Q If that is so, the right-faithed ones will also not take birth in the hellish destinity?

A This is not so There is canonical authorisation in this regard

Q Why the right-faithed ones take birth in the hellish destinity?

A They are born there when they have bonded the life-span *karma* of hellish or subhuman destinity during the stage of wrong-faith before attaining the right faith

Q Why this life-span *karma* is not destroyed by the potency of right-faith?

A. Yes. It is partially destroyed but not wholly It is the nature of things

The next aphorism is meant for describing the nature of the stages of right-cum-wrong faith etc in subhuman beings

SAMMĀ-MICCHĀITTHI-SANJAD-Ā-SANJADAT-THĀṆE-ṆIYAMĀ PAJJATTĀ ||85||

Samyak-mithyadṛsti-sanyatāsanyata-sthāne niyamāt paryāptāh ||85||

The subhumans are completioned as a rule in the stages of right-cum-wrong faith and restraint-cum-non-restraint ||*85*||

Q Why such human beings do not take birth in the subhuman destinity who have bonded it earlier in the stage of wrong-faith and who have attained partial restraint alongwith right faith afterwards and destroyed the seven deluding karmic sub-species? If they do take birth in subhuman destinity, there is possibility of attaining the stage of restraint in their non-completioned state

A This is not correct The *Jīvas* bonded with their destinities excluding the celestial one do not have the inclination for accepting the minor vows It is said in the verse 169 (PP 1 201)

"The right faith can be there despite the life-span karma bonding of all the four destinities But the *Jīvas* can not follow minor or major vows in the remaining three destinities excluding the celestial one"

The destructional right-faithed ones born in subhuman destinity also do not follow minor vows as even if they are born as subhumans, they are born in lands of enjoyment only And it is not possible to practice minor vows there

Q Why are those *Jīvas* born in the lands of enjoyment who have not practised any type of donations?

A It is the right faith which is the cause of birth in the land of enjoyment Whosoever has the right-faith, he could be born there No *Jīva* could be right-faithed unless he approves the donations to

the worthy ones There is no possibility of right faith in the absence of the tendency towards approval of donations

After describing the sub-human destinity in general, the next aphorism considers it in particular

EVAM PANCINDIYA - TIRIKKHĀ PANCINDIYA- TIRIKKHA-PAJJATTĀ ||86||

Evam pancendriya-tirashcah panscendriya-tiryak-paryāptāh ||86||

The five-sensed subhumans and five-sensed completioned subhumans have also similar descriptions ||*86*||

The descriptions of the five-sensed and five-sensed completioned subhumans are like the subhumans in general as there is no specific difference between the two in this regard

The next aphorism describes specific points regarding the female sub-humans

PANCINDIYA-TIRIKKHAJOṆIṆĪSU MICCHĀITTHI-SĀSANĀSAMMĀITTHI- TTHĀṆE SIYĀ PAJJATTIYĀO SIYĀ APAJJATTIYĀO ||87||

Pancendriya-tiryak-yoninisu mithyadṛsti-sāsādanasamykdrṣti-sthāne syāt paryāptinah syat aparyāptinah ||87||

The five-sensed female subhumans may be completioed and non-completioned also, in some respects, in the stage of wrong-faith and lingering right faith ||*87*||

Q The *Jīvas* at the lingering right-faith stage should not be born in the subhumans like the hellish beings

A This could not be so, because there is no similarity between the hellish and subhuman beings Hence, the example of hellish beings can not be maintained here

The next aphorism is intended to describe the nature of other spiritual stages in the female subhumans

SAMMĀ-MICCHĀITTHI-ASSANJADA SAMMĀITTHI-SANJADĀSANJADA-TTHĀṆE ṆIYAMĀ PAJJATTIĀO ||88||

Samayak-mithyadṛsti-asamyata-samyakdṛsti-sanyatāsanyata-sthāne niyamāt paryāptinah ||88||

The five-sensed female subhuman beings are completioned only as a rule in the spiritual stages of right-cum-wrong faith, non-restrained right faith, and restraint-cum-non-restraint ||*88*||

Q Why this is so?

A This is so, because the five-sensed female subhumans are not born in these stages (after death)

Q Why does the destructional right-faithed *Jīva* not take birth in the female libido like the birth of life-span-bonded similar *Jīva* born in neuter gender (libido) in the hells?

A This could not be so as there is only the neuter libido in the hells It could be taken for granted that the right-faithed one will take birth in the specific sex found in the new place of his birth

Q Why there is no description about the spiritual stages among the non-completioned subhumans?

A There is only the first stage in them It is, thus, meaningless to state it in the absence of any contradictory statement.

The next aphorism describes the human destinity

MAṆUSSĀ MICCHĀITTHI-SĀSAṆASAMMĀITTHI- ASANJADA SAMMĀITTHI-TTHANE SIYĀ PAJJATTĀ SIYĀ APAJJATTĀ ||89||

Manusyāh mithyādrsti-sāsādana-samyakdṛsti-asanyata-samyakdṛsti-sthāne syāt paryāptāh syāt aparyāptāh ||89||

In some respects, the human beings may be completioned and non-completioned also during the stage of wrong-faith, lingering right-faith, and non-restrained right-faith ||*89*||

The meaning of this aphorism is easy

The next aphorism is intended to describe the existence of other spiritual stages in the human destinity

SAMMĀ-MICCHĀITTHI-SANJADĀSANJADA-SANJADATTHĀṆE ṆIYAMĀ PAJJATTĀ **||*90*||**

Samyak-mithyādrsti-sanyatāsanyata-sanyata-sthāne niyamāt paryāptāh||*90*||

The human beings are completioned as a rule in the spiritual stages of right-cum-wrong faith, restraint-cum-non-restraint, and restraint (third, fifth to seventh stages) ||*90*||

Q Let there be completioned state in these stages in the human beings But it is not possible in the case of those beings, who are ejecting the communication body in the sixth stage at a point when they have not perfected all the completions related with this body If the sixth stage being is called completioned because of the fruition of *karma* of completion, it will not be correct as the fruition of *karma* of completion is also found in case of formationally non-completioned non-restrained right faith state They will, therefore, also have to be called completioned ones like the non-vigilantly restrained ones

It will also not be correct to call the non-vigilantly restrained one as completioned despite their non-perfection with respect to their state of restraint, as it will also apply in the case of non-restrained right-faithed ones

A This is not correct. The non-vigilantly restrained ones have been called completioned even without perfecting all the completions related with the communication body with respect to the substantive standpoint

Q Why this standpoint is not applied in other cases (like the stages during transmigratory curved motion)?

A There is no cause or basis for the substantive standpoint there

Q Why is it applied here, then?

A It is applied here to show the similarity between the completioned and the non-completioned non-vigilantly restrained ones as above

Q What is the basis of similarity?

A It is similar with respect to the absence of penury among the completioned ones

The *Jīvas* born through special bed, uterine, and a-sexual types of birth have to bear pain during their bodily birth There is no similar pain to those ejecting the communication body Nevertheless, the non-vigilantly restrained ones are formally called to be completioned even during that state

Alternatively, the communication body is acquired without forgetting the earlier practice and the earlier body is abandoned without pain Hence the living beings in the sixth stage are formally called as completioned However, with respect to ideal standpoint, the *Jīva* under this state is non-completioned Similar statement should also be made in the case of omniscients under projection

The next aphorism describes specific human beings

EVAM MAṆUSSA-PAJJATTĀ ||91||

Evam manusya - paryāptāh||91||

The completioned human beings are like the general human beings ||*91*||

Q There could be no non-completion among the completioned ones as it is contradictory How, then, the statement 'the completioned human beings are like the above' could be right?

A The completioned ones may also have non-completionedness with respect to non-perfection of the body

Q How a *Jīva* may be called completioned when it has not perfected its body completion?

A It could be called so with respect to the substantive standpoint It is similar to the designation of boiled rice in place of rice while cooking and telling that boiled rice (*odana*) is being cooked rather than rice (*tandula*) is being cooked Similarly, there is no contradiction in designating the non-completioned ones as completioned ones

Alternatively, the completioned state may be called with respect to the fruition of physique-making *karma* of completion

Similar statement should be made for the subhumans too The rest of the meaning is easy

The next aphorism is intended to describe the spiritual stages among the female human beings

MAṆUSINĪSU MICCHĀITTHI-SĀSAṆA SAMMĀITTHI-TTHĀṆE SIYĀ PAJJATIĀO SIYĀ APAJJATTIYĀO **||92||**

Manuṣyinīṣu mithyā dṛṣṭi-sāsādana-samyakdṛṣṭi-sthāne syāt paryāptinah syāt aparyāpatinah ||*92*||

In some respects, the female human beings may be completioned as well as non-completioned in the wrong faith and the lingering right-faith stages ||*92*||

As above, here also, the non-completioned ones should be taken as completioned ones like the completioned human beings

Alternatively, the indeclinable word *'syāt'* means 'somehow or in some respects' Thus, the *Jīvas* may be in a way completioned with respect to (i) the perfection of the body, or (ii) the fruition of physique-

making *karma* of completion They may also be non-completioned with respect to the non-perfection of the body

The rest of the meaning is easy

The next aphorism is composed for satisfying the inquisitiveness about the other spiritual stages in the female human beings

***SAMMĀ MICCHĀITTHI-ASANJADA SAMMĀITTHI-SANJADĀSANJADA-SANJADA-TTHĀNE ṆIYAMĀ PAJJATTIYĀO* ||93||**

Samyak-mithyādrsti-asanyata-samyakdrsti-sanyatāsanyata-sanyata sthāne niyamāt paryāptinah||93||

The female human beings are completioned ones as a rule in the stages of right-cum-wrong faith, non-restrained right-faith, restraint-cum-non-restraint and restraint ||93||

Q Why the right-faithed are not born among the female human beings in the extraordinary descending cycle of time (*Hundāva-sarpini*)?

A The right-faithed ones are not born among the female human beings as per the canons

Q How we learn this point?

A We learn this from this canon itself

Q Does the same canon also not prove the liberation of the females in the physical form?

A No, the females are with clothes They have only partial restraint stage They can, thus, have no total restraint for the salvation

Q There seems to be no contradiction regarding their having psychic restraint despite their clothings?

A No, they do not have the psychic restraint Otherwise, how could they be clothed as clothing is inseparably connected with psychic non-restraint

Q How, then, they have all the fourteen stages?

A There is no contradiction in assuming all the fourteen spiritual stages among the psychic females in human destinity associated with faminine libido

Q The psychic libido is not found after the stage of gross passions (9th stage) Thus, there could not be fourteen stages under the condition of psychic libido?

A This is not so, There is no importance of libido in the Investigation of destinity here The destinity is prominent It is not destroyed earlier

Q Still, all the fourteen stage are not possible in the human destinity qualified with libido?

A This is not so There is no contradiction in the existence of fourteen stages in the human destinity as despite the destruction of libido, it can still be formally designated with this adjective

There is nothing to state for the non-completioned human beings as there is no controversy about it, hence it is easy to comprehend

The next aphorism is intended to describe the spiritual stages in the celestial destinity

DEVĀ MICCHĀITTHI-SĀSANA-SAMMĀITTHI-ASANJADA-SAMMĀITTHI-TTHAṆE SIYĀ PAJJATTĀ SIYĀ APAJJATTĀ ||94||

Devāh mithyādrṣti-sāsādana-samyakdrsti-asanyata-samyakdrsti-sthāne syāt paryāptāh syāt aparyāptāh||94||

In some respects, the celestial beings may be competioned or non-completioned in the three stages of wrong faith, lingering right faith and non-restrained right faith ||*94*||

Q There is karmic body in the transmigratory motion But there is no completioned state as all the six completions are not perfect There is no non-completioned state also as the designation of non-completioned state refers to the time interval between the beginning and end of the perfection of completions This designation can not be applied for those who have not started perfection of completions (in transmigratory motion) as it will lead to an unwarranted stretch Thus, one must state a third state of perfection in this case (besides the two stated)

A There is no flaw as such *Jīvas* are included in the non-completioned ones only

Moreover, there is no unwarranted stretch also as the beings with karmic body have great similarly with the non-completioned ones with respect to the absence of capacity, place of birth, unidirectional growth, destinity, and the state during the first, second and the third *Samayas* of their duration This type of similarlty is not found with other *Jivas* Thus, all the *Jīvas* have only two states (of completion and non-completions) There is no third state separate from them

The next aphorism is intended to describe the state of existence of the remaining spiritual stages among the celestials

SAMMĀ-MICCHAITTHI- T-THĀṆE ṆIYAMĀ PAJJATTĀ ||*95*||

Samyak-mithyādrsti-sthāne niyamāt paryāptāh ||*95*||

The celestial beings in the stage of right-cum-wrong faith are completioned only as a rule ||*95*||

Q Why this is so?

A This is so as they do not die during this stage Secondly, this stage does not occur during the non-completioned state

Q This would be a one-sided view if one accepts this as a rule?

A This is not so There is no contradiction when the one-sided view is already implicit in many-sided-ness

The next aphorism states specific description regarding the celestial beings

BHAVAṆAVĀSIYA-VĀṆAVENTARA-JOISIYA-DEVĀ DEVĪO SODHAMMĪSĀṆA- KAPPAVĀSIYA DEVĪO CA MICCHĀITTHI-SĀSAṆA SAMMĀITTHIT - THĀṆE SIYĀ PAJJATTĀ SIYĀ APAJJATTĀ, SIYĀ PAJJATTIYĀO SIYĀ APAJJATTIYĀO ||96||

Bhavanavāsika-vāna-vyantara-jyotiska-devah devyah sandharma-īshāna-kalpa-vāsika-devyah ca mithyādrsti-sāsādana-samyak-drsti-sthāna syāt parvāptah syāt aparyāptah, syāt paryāptinah syāt aparyāptinah ||96||

The mansional, peripetetic, astral male and female celestials and the female celestials residing in the first and second heavens named *Saudharma* and *Ishāna* are completioned and non-completioned as well in their first two spiritual stages of wrong faith and lingering right faith ||*96*||

The *Jīvas* with the above stages are born as male and female celestials Hence, it is clear that they exist in both the states of completioned and non-completioned ones

The rest of the meaning is easy

The next aphorism is intended to indicate the spiritual stages not occurring among the non-completioned celestials.

SAMMĀ MICCHĀITTHI- ASANJADA SAMMĀITTHI-TTHĀṆE ṆIYAMĀ PAJJATTĀ ṆIYAMĀ PAJJATTIYĀO ||97||

Samayak mithyādrṣti-asanyata samyakdrsti-sthāne niyamāt paryāptāh niyamat paryāptinah ||97||

The above said celestial males and females are completioned only as a rule in the stages of right-cum-wrong faith and non-restrained right faith ||97||

Q Let the right-cum-wrong faithed *Jīva* may not be born in celestials as the living one does not have death in this stage This does not, however, seem to be logical that the *Jīva* dying during the non-restrained right faith stage does not take birth as the male and female celestials?

A This is not correct The right-faithed ones are not born in lower category of celestials

Q The right-faithed one could be born in the lower hellish and subhuman destinity How could it not take birth among the male and female mansional and empyrean celestials when this destinity is better or higher than those ones?

A The right faith is not capable to check the birth-taking in hells or subhumans of those *Jīvas* who have bonded their destinity earlier at the wrong faith stage and attained the stage of right faith afterwards

Q Why the right-faithed ones are not born as the celestials like their birth in the hellish destinity?

A This point is agreeable They can take birth in the celestials of higher level

Q This agreement will lead to the birth of non-restrained right-faithed ones among the mansional and other types of celestials?

A The right faith does not interfere with the pre-bonded destinities in general However, it is observed that it does interfere in case of birth in specifically bonded destinities Thus, one finds that the non-restrained right-faithed ones do not take birth among the following types of *Jīvas*

(i) Celestials of mansional, peripetatics, astrals, citizens *(prakirnakas)*, attendant *(abhiyogyas)*, and menial *(kilvisikas)* types

(ii) The six lower hellish beings

(iii) All types of females

(iv) Hermaphrodites of all types except those in the first hell

(v) Deficient-sensed, one-sensed, temporally non-completioned, and subhumans of lands of actions

Thus, the non-restrained right-faithed ones are not born in the above forms of the living beings The rest of the meaning is easy

The next aphorism is intended to indicate the existence of spiritual stages among the remaining celestials

SODHAAHMMISĀṆA-PPAHUDI JĀVA UVARIMA UVARIMA-GEVAJJAM - TI-VIMĀṆAVĀSIYA-DEVESU MICCHĀITTHI-SĀSAṆASAMMĀITTHI-ASANJADASAMMĀITTHIT- THĀṆE SIYĀ PAJJATTĀ SIYĀ APAJJATTĀ ||98||

Saudharma-īshāna-prabhrtih yāvat uparima-uparima-graiveyakāntim-vimānavasi-devesu mithyādṛsti-sāsādana samyakdrsti-asanyata samyakdrsti -sthāne syat paryāptāh syāt aparyāptāh ||98||

The celestial beings living in the empyrean planes (*vimānas*) beginning from the heavens of *Saudharma* and *Īshāna* (First and Second heavens) upto the highest part of the last *Graiveyakas* (i e at the height of thirteen *Rajjus* of the universe) may be completioned and non-completioned as well during the stages of wrong faith, lingering right-faith, and non-restrained right faith ||*98*||

Q It is correct that the celestials as above may have the above three stages during their completioned and non-completioned states because there is no contradiction regarding their birth in those three stages However, the females are not born in the heavens

beginning from *Sanat kumāra* and higher (third and higher empyrean planes) as there is no canonical mention about it like that of *Saudharma* and *Īshāna* Thus, how the celestials with unsubsided inner urge will experience pleasure in the absence of female celestials?

A This is not so The female celestials related with the heavens of *Sanat kumāra* and higher are born in *Saudharma* and *Īshāna* heavens

Q If it is so, their existence in these heavens should also be stated?

A No, it is contradictory that the celestial females born in other heavens with different colourations, life-span, and strength may be said to be born in the higher heavens

The celestials like mansionals, peripatetics, astrals, and residents of *Saudharma* and *Īshāna* heavens have physical sexual pleasure like the human beings The word *'pravicāra'* means copulation They have, thus, been called as having bodily copulation The celestials of the heavens of *Sanat kumāra* and *Māhendra* have copulation by touch only The female celestials there also enjoy copulation by touching their counterparts

The celestials of the heavens of *Brahma*, *Bramhottara*, *Lāntava*, and *Kāpiṣtha* feel great pleasures by looking only at the form, graceful movement, pleasing and praiseworthy dress of damsel and the female celestials, therefore, they are called as having appearance copulation by sight

The celestials residing in the heavens of *Shukra*, *Mahāshukra*, *Shatāra*, and *Sahasrāra* feel great pleasure only by listening to the sweet music, soft smiles, love-making expressions, and ornamental sounds of the female celestials Hence, they are called as having copulation through hearing sounds

The celestials residing in the heavens of *Ānata*, *Prāṇata*, *Ārana*, *Acyuta* feel great pleasure by mentally remembering the female celestials Hence they are called 'mentally copulating' ones

The term *'pravicāra'* has another meaning also It means an action against unfavorable or painful feeling There is absence of pains

among the remaining celestials of higher levels. Hence, they are called 'non-copulating' and they feel continuous pleasure

The next aphorism is intended to describe the characteristics of celestials at the right-cum-wrong faith stage

SAMMĀ -MICCHĀITTHI-TTHĀṆE NIYAMĀ PAJJATTĀ ||99||
Samyak-mithyadṛṣti-sthāne niyamāt paryāptāh ||99||

The celestials at the stage of right-cum-wrong faith are completioned only as a rule ||*99*||

The meaning of this aphorism is easy and hence, nothing special needs to be stated

The next aphorism is intended to describe the nature of spiritual stages in the remaining celestials

AṆUDISA- AṆUTTARA-VIJAYA-VAIJAYANTA-JAYANTĀVARĀJITA-SAVVATTHASIDDHI-VIMĀṆAVĀSIYA-DEVĀ ASANJADA SAMMAITTHI-TTHĀṆE SIYĀ PAJJATTĀ SIYA APAJJATTĀ ||100||

Anudisha-anuttara-vijaya-vaijayanta-jayanta-aparājita-sarvārthasiddhi-vimāna-vāsik-devāh asanyatasamyakdṛṣti-sthāne syāt paryāptāh syāt aparyāptāh ||100||

The celestials residing in higher heavens (empyrean planes) of nine *Anudishas,* five *Anuttaras-* namely *Vijaya, Vaijayanta, Jayanta, Aparajita,* and *Sarvārthasiddhi-* may be completioned as well as non-completioned in some respects in the stage of non-restrained right faith ||*100*||

The names of the five empyrean planes have been mentioned here to indicate that they are the end points of the heavens However, the names of the remaining heavens should also be mentioned here They will be described later in due course.

Thus, the existence of the spiritual stages in the completioned and non-completioned state of all the four destinities have been described under the Investigation of activity or *Yoga*

Q Why the same topic is not described under other Investigations?

A It is not described as it is known by this description only There are no separate Investigations beyond the four destinities

The following aphorism describes the existence of spiritual stages under the Investigation of libido

VEDĀṆUVĀDEṆA ATTHI ITTHIVEDĀ PURISAVEDĀ NAVUNSAYAVEDĀ AVAGADAVEDĀ CEDI ||101||

Vedānuvādena santi strī-vadāh, purusa-vedāh, napunsaka-vedāh, apagata-vedah ca iti ||101||

The *Jīvas* are feminine, masculine, neuter, and libido-less with respect to the libido and in conformity with canons ||*101*||

The word *'stri'* (feminine) is derived from the root *'str'* which means the one that covers oneself and others with defects The female libido is known as feminine libido

Alternatively, the root *'str'* also means wish or desire The female desires a male Hence, it is known as *'stri'* (female) or desirous of male Thirdly, one who feels like a female is also called the feminine libido

The feminine libido is also defined as the feeling or experience of the sex of the females It is said in the verse 170 (PP 1.105)

"One is a female because one has a tendency to cover oneself with many defects (like wrong faith, ignorance, non-restraint etc) and covers others with defects (like sex, sweet speech, glances, blinking of eyebrows, typical movement etc) As she has a tendency to cover like this, she is called 'female' (*strī*)."

The male or *purusa* is the one who enjoys excellent qualities and possessions Alternatively, that *Jīva* is a male who is unable to enjoy good qualities and possessions due to fruition of *karma* like a man in

deep sleep. One is also a masculine because he is desirous of females One is also a male because he performs deeds of excellence and quality

Q How can one have excellent deeds when he has desires for females?

A The statement above about the male has been made formally with respect to the fact that the male has capacity to perform good deeds The feeling of this capacity of masculinity is called 'male libido' It is said in the verse 171 (PP 1 106)

"He is said to be a male who enjoys excellent qualities and enjoyments, who performs good deeds in the world, and who is excellent by himself"

The neuter is the one who is neither masculine nor feminine It means that he desires for both - males and females It is said in the verse 172 (PP 1 107)

"One is called neuter who is neither male nor female, who is devoid of signs of both the sexes, who always has the feeling of heavy pains like the fire of brick-baking kilns, and who always has a sinful mind"

The libidoless persons are those who do not have the sufferings due to all the three types of libido This means that they have destroyed their inner afflictions

In this aphorism, every word should be attached with the word 'are' (*santi*) It is said is the verse 173 (PP 1 108)

"The *Jīvas* are called 'libidoless persons' who are devoid of tormenting feeling like (i) the fire of cow-dung cakes, (ii) fire of dried grass, (iii) fire of baking kilns, and (iv) who are enjoying infinite and excellent happiness born of the soul."

The next aphorism indicates the existence of spiritual stages among the *Jīva* with libidoes.

ITTHIVEDĀ PURISAVEDĀ ASAṆṆIMICCHĀITTHI-P-PAHUDI JĀVA AṆIYATTHI TTI ||102||

Strīvedāh puruṣavedāh asanjnı-mıthyadrṣtı-prabhrıth yāvat anıvrttıh ıtı ||102||

The *Jīvas* wıth masculıne and femınıne lıbıdo have the spırıtual stages begınnıng from non-ınstınctıve wrong faıth upto the stage of sımılar volıtıons (ı e from the first to the nınth stage) ||*102*||

Q This aphorısm ındıcates that there ıs possıbılıty of sımultaneous exıstence of both these opposıng lıbıdoes ın any *Jīva*?

A It ıs not so, It ıs contradıctory to have two opposıng qualıtıes exıstıng ın a *Jīva* sımultaneously

Q How ıs ıt, then, possıble that these two lıbıdoes exıst sımultaneously ın these stages?

A It ıs possıble wıth respect to (ı) dıfferent *Jīvas* and (ıı) dıfferent modes of the same *Jīva*

There ıs no absence of neuter lıbıdo ın these stages as there ıs no definıte assertıon of the fact of exıstence of only two lıbıdoes ın these stages.

Q How do we confirm thıs poınt?

A We confirm thıs poınt on the basıs of later aphorısms 107-108 of thıs text whıch ıs as follows

"The subhumans have all the three lıbıdoes and have the stages begınnıng from non-ınstınctıve five-sensed one (ı e first stage) upto the restraıned-cum-non-restraıned stage (Aphorısm 107) Sımılarly, the humans have all the three lıbıdoes ın the spırıtual stages begınnıng from wrong faıth upto sımılar volıtıon stage"(aph 108)

The rest of the meanıng ıs easy

The next aphorism indicates the existence of neuter libido among the stages of the *Jīvas*

NAVUNSAYAVEDĀ EINDIYA-P-PAHUDI JĀVA ANIYATTHI TTI ||103||

Napunsakavedāh ekendriya-prabhrtih yāvat anivṛttih iti ||103||

The *Jivas* with neuter libido are found in the stages beginning from the one-sensed stage upto the stage of similar volitions (i e from first to ninth stage) ||*103*||

Q The one-sensed beings are not observed to have physical libido How can we infer that they have the neuter libido?

A Let there not be the observable physical libido as it is not prominent here However, one can not say anything about its absence due to its non-observation by a common man It is observed by direct perception or omniscience which is pervasive of all objects This quality is not found in a common man

Q The one-sensed beings are ignorant about the male-hood or female-hood How can they have the desire for males or females?

A This argument is fallacious, because, otherwise, the male born and brought up in isolations in a cellar and ignorant of female sex should not have the desire for females on attaining youth (The desire is due to the fruition of *karma* of libido, it is present in the one-sensed beings also) The rest of the meaning is easy.

The next aphorism describes the libido-less beings

TEṆA PARAM AVAGADAVEDĀ CEDI ||104||

Tatah param apagatavedāh ca iti ||104||

The *Jīvas* having higher stages than the ninth stage (with libido) are all libidoless beings ||*104*||

The *Jīvas* having the remaining stages above the ninth one are all libidoless There is no absence of physical sex organs in these stages as it is not referred here It is only psychic libido which is of concern here These higher stages do not have it and hence the *Jīvas* are libidoless in this respect and not otherwise

The next aphorism is intended to describe the specific libidoes among the specific Investigations

ṆERAIYĀ CADUSU THĀṆESU SUDDHĀ NAVPUNSAYAVEDĀ ||105||

Nerayikah caturaṣu sthāneṣu shuddhāh napunsakavedāh ||105||

The hellish beings are purely (only) neuter by libido in all the four spiritual stages ||*105*||

Q How do we ascertain that the hellish beings do not possess the other two libidoes?

A One ascertains it from the canons which mention

"The hellish beings are purely (only) neuter by libido"

Q Why there could not be the other two libidoes?

A The hellish beings live under constant miseries The existence of other two libidoes in such miserable beings is contradictory

Q The masculine and feminine libidoes are also a form of misery?

A This is not correct, these two libidoes have lesser misery like the fire of cow-dung cakes and dried grass which are relatively less miserable in comparison to the fire of baking kilns Thus, they are pleasurable in comparison

The next aphorism is intended to describe the libidoes in the sub-human destinity·

TIKIKKHĀ SUDDHA NAVUNSAGAVEDĀ E-INDIYA-P-PAHUDJ JĀVA CAURINDIYĀ TTI ||106||

Tırashcah shuddhāh napunsaka - vedınah, ekendrıya-prabhrtıh yāvat caturındrıyāh ıtı ||106||

The sub-human beıngs havıng one to four senses are purely neuter by lıbıdo ||*106*||

Q How do we ascertaın the absence of the other two lıbıdoes ın the subhuman *Jīvas*?

A Thıs ıs learnt from the canonıcal ınstructıon whıch means that the one-to-four sensed subhumans have only pure neuter lıbıdo

Q The *Jīvas* lıke the ants etc are seen to be born through eggs Hence, they are not neuter ın lıbıdo?

A Thıs ıs not so, There ıs no rule that the eggs are produced ın the womb alone

There ıs no absence of lıbıdo ın the transmıgraory motıon as there exısts the dormant lıbıdo

How many lıbıdoes are found ın other subhumans? The next aphorısm answers to thıs query

TIRIKKHĀ TIVEDĀ ASAṆṆI-PANCINDIYA-P-PAHUDI JĀVA SANJADĀSANJADĀ TTI ||107||

Tırashcah trıvedah, asanjnı-pancendrıya-prabhrtıh yāvat sanyatā-sanyatāh ıtı ||107||

The sub-human beıngs begınnıng from non-ınstınctıve five-sensed stage upto the stage of restraınt-cum-non-restraınt have all the three lıbıdoes ||*107*||

It should be kept ın mınd that the lıbıdo ıs a mode, ıt ıs experıenced successıvely and not sımultaneously However, the lıbıdoes

do not last for an *Antatmuhurta* only lıke the passıons whıch are also modes The lıbıdoes are operatıve from bırth to death

The rest of the meanıng ıs easy

The next aphorısm mentıons the lıbıdoes ın the human destınıty

MAṆUSSĀ TIVEDĀ MICCHAITTHI-P-PAHUDI JĀVA AṆIYATTHI TTI ||108||

Manuṣyāh trıvedāh, mıthyadrstıh-prabhrtıh yāvat anıvrıttıh ıtı||108||

The human beıngs have all the three lıbıdoes durıng the stages begınnıng from the stage of wrong faıth upto the stage of sımılar volıtıons (ı.e the first to nınth stage) ||*108*||

Q How the restraıned ones have all the three lıbıdoes?

A It could be so wıth respect to the exıstence of lıbıdoes ın dormant form ın them

The rest of the meanıng ıs easy

The next aphorısm ıs ıntended to descrıbe the *Jīvas* wıth no lıbıdoes

TENA PARAM AVAGADAVEDĀ CEDI ||109||

Tatah param apaagatavedāh ca ıtı ||109||

All *Jīvas* of hıgher than nınth spırıtual stages are lıbıdoless ||*109*||

Here the word '*ca*' should be taken ın a collectıve sense It means that the *Jīvas* may be wıth or wıthout lıbıdoes ın general The word '*ıtı*' should always be taken to ındıcate the end of the topıc

The next aphorısm ıs ıntended to descrıbe the lıbıdoes among the celestıal destınıty

DEVĀ CADUSU TTHĀṆESU DUVEDĀ-ITTHIVEDĀ PURISAVEDĀ ||110||

Devāh caturṣu sthāneṣu dvivedāh- strīvedāh puruṣavedāh ||110||

The celestials in all the four spiritual stages have two libidoes-masculine and feminine libido ||*110*||

The celestials of the heaven of *Sanat kumāra* and *Māhendra* and higher have masculine libido only.

Q How do we know about it?

A The word '*ca*' in the aphorism 109 is meant to include this unstated fact Thus, one ascertains the masculinity of celestials of higher heavens

Similarly, the temporally non-completioned subhuman and human beings and a-sexual five-sensed beings have neuter libido only The subhuman and human beings with the life-span of innumerable years have only two libidoes- masculine and feminine They are not neuter These and other unstated points should be learnt from the word *'ca'* in this aphorism 109

After describing the *Jīvas* with respect to the libido, their descriptions with respect to the Investigation of passion and the existence of spiritual stages therein is given in the next aphorism·

KASĀYĀṆUVĀDEṆA ATTHI KODHAKASĀYĪ MĀṆAKASĀYĪ MĀYĀKASAYĪ LOBHAKASĀYĪ AKASĀYĪ CEDI ||111||

Kasāyānuvādena santi krodha kaṣāyinah, māna kasāyimah, māyā kasāyinah lobhakasāyinah a-kasāyinah ca iti ||111||

With respect to passions and in conformity with canons, the *Jivas* are anger-passioned, pride-passioned, deceit-passioned, greed-passioned and non-passioned (or a-passioned) ||*111*||

Because of the generality with respect to passions, the statement about many passions in singular number also becomes justified just like anger-passioned, pride-passioned etc

Alternatively, these words in aphorism 111 are not in singular number These are examples regarding the use of singular number to denote plurality like the use of the singular word *'shikhi'* (peacock) in the sentence

"*Ete sohanti shikhi ṇaccante girivarasya sikharammi* (the peacocks dancing at the top of the hill are lovely)"

Thus, such usage should be taken into account with respect to the poly-viewistic aspect

Q As there is difference between the passions and the passioned, there should be words like 'a passion of anger, pride, deceit, and greed' rather than anger-passioned etc , in the aphorism?

A This is not correct The passions like anger etc are not found separate from the *Jīvas*

Q If there is no separateness between the passions and the passioned, how could they be described separately?

A There is no contradiction in this as it is possible with respect to the multi-aspectal standpoint

Alternatively, the verbalistic standpoint enables one to understand the meaning of the word in proper sense However, with respect to the importal standpoint, it could be the passioned one as there is no separation between the word and its meaning Thirdly, because of the four types of the passioned ones, one learns about the four types of passions Thus, the use of the terms 'anger-passioned' etc is legitimate

There is the word *'anuvāda'* in the aphorism which means faithful statement of what has been sermonsised Here the statement refers to the passions Alternatively, subsequent mentioning of the known one is also called *'anuvāda'*

Q The tradition of statement is based on the known and the unknown According to this maxim, the repetition of only the known one seems to be useless as it does not tell about the unknowns?

A This is not correct The statement of meanings has a continuity and has no human origin The ford-builders and others are only the expounders They are not their authors or originators The term *'anuvāda'* (statement in conformity), thus, has been used to denote this fact

Q What is the passion of anger?

A It is the wrath, rage, and impatience

Q What is meant by the passion of pride?

A It is the non-modesty towards others due to anger or arrogance of one's wisdom, austerity, and caste etc

The passion of deceit means fraud, wickedness, or cheating

The passion of greed is the desire or censure It is said in the verses 174-177 (PP 1 111-114)

"The passion of anger has four varieties It is like a streak on (a) rock, (b) pebbles, (c) sand, and (d) water They lead one to hellish, subhuman, human, and celestial destinities respectively

The passion of pride has four varieties It is like (a) rock, (b) bones, (c) wood, and (d) bamboo They lead to the hellish, subhuman, human, and celestial destinities respectively

The passion of deceit has four varieties It is like (a) root of bamboo, (b) horns of a ram, (c) urine of cow, and (d) weeding hook These types of deceit lead the *Jīva* to hellish, subhuman, human and celestials destinities respectively

The passion of greed has four types. It is like the (a) colour of lac, (b) colour of lubricant, (c) colour of excretion of the body, and (d) colour of turmeric These four types lead the *Jīvas* to hellish, subhuman, human, and celestial destinities respectively

The absence of all these types of passions is called 'a-passion' It is said in the verse 178 (PP 1 116)

"Those *Jīvas* are called a-passioned or passion-less ones who have no passions like anger etc which are obstructive to self, others and both, which cause bonding of *karmas* and lead to non-restraint (of senses), and who are devoid of (internal and external) impurities of different types"

The next aphorism is intended to describe details of the Investigation of passions

KODHAKASĀĪ MĀṆAKASĀĪ MĀYĀKASĀĪ EINDIYA-P-PAHDUDI JĀVA AṆIYATTHI-TTI ||112||

Krodh-kasāyinah māna-kaṣāyinah māyā-kasāyinah ekendriya-prabhrtih yāvat anivrttih iti ||112||

The anger-passioned, the pride passioned, and the deceit-passioned *Jīvas* have the spiritual stages beginning from one-sensed (i e wrong faith) upto the stage of similar volitions (ninth stage) ||*112*||

Q How one learns about the existence of passions in saints at the spiritual stages of unprecedented volitions and higher ones?

A These saints have dormant passions It is with this respect that they are said to have passions

The rest of the meaning is easy

The next aphorism in meant for describing the greed

LOBHKASĀYĪ E-INDIYA-P-PAHUDI JĀVA SUHUMA-SĀMPARĀIYA SUDDHI -SANJADĀ TTI ||113||

Lobhakaṣāyınah ekeındrıya-prabhrıtıh yāvāt sūksma-sāmparāya-shuddhı-sanyatāh ıtı ||113||

The greed-passıoned *Jīvas* have spırıtual stages begınnıng from one-sensed (wrong-faıth) upto the tenth spırıtual stage of restraınt purıfied through subtle passıons ||*113*||

The passıon of greed ıs not destroyed completely even by the destructıon of the fruıtıon of other three passıons Hence, the lımıt of destructıon of passıon of greed extends upto the tenth stage of subtle passıons

The next aphorısm ıs ıntended to descrıbe the spırıtual stages among the a-passıoned *Jīvas*

AKASĀYĪ CADŪSU ṬṬHĀṆESU ATTHI-UVASANTAKASĀYA-VĪYARĀYA-CHADUMATTHĀ, KHĪṆAKASĀYA-VĪYARĀYA-CHADUMATTHĀ, SAJOGIKEVALI, AJOGIKEVALI TTI ||114||

Akaṣāyınah catursu sthāneṣu santı-upshāntakaṣāya-vıtaraga-chadmasthāh, ksīnakasāyā-vītrāga-chadmasthāh, sayogıkevalınah, ayogıkevavalınah ıtı ||114||

The a-passıoned *Jīvas* are found ın the last four spırıtuals stages They may be (ı) detached votarıes wıth subsıded passıons, (ıı) detached votarıes wıth destroyed passıons, and (ııı – ıv) omnıscıents wıth and wıthout actıvıty (ı e dynamıc or statıc omnıscıents ı e 11th to 14th stage) ||*114*||

Q How there could be passıonslessness ın the subsıded passıoned ones as ınfinıte types of physıcal passıons exıst there?

A Thıs ıs not correct The subsıded passıoned ones could be a-passıoned wıth respect to the fact that there ıs no operatıon or fruıtıon of passıons ın thıs stage

The rest of the meanıng ın easy

Q Why there ıs no specıal descrıptıon of passıons here?

A There is no specificity about their descriptions Their general description serves all the purpose

The next aphorism describes the living reality through the Investigation of knowledge

NĀṆĀṆUVADEṆA ATTHI MADI AṆṆĀṆI SUDA AṆṆĀṆĪI VIBHANGAṆAṆĪ ABHINIBOHIYAṆAṆĪ SUDAṆAṆĪ OHI-ṆAṆI MAṆAPAJJAVA ṆĀṆĪ KEVALAṆAṆĪ CEDI ||115||

Jnānānuvādena santi mati-ajnāninah, shruta-ajnāninah, vibhanga-jnāninah, abhinibodhika jnāninah, shruta-jnāninah, avadhi-jnāninah, manah-paryaya-jnāninah kevala jnāninah ca iti ||115||

The *Jīvas* belong to eight categories with respect to the Investigation of knowledge in conformity with canons (i) sensory a-knowledged, (ii) vocably a-knowleged, (iii) non-clairvoyant, (iv) sensorily knowledged, (v) vocably knowledged, (vi) clairvoyant, (vii) telepathically knowledged, and (viii) omniscients *||115||*

As before, because of the relative non-difference between the mode and the moded, one acknowledges the mode of the knowledge here despite the usage of the modified (living) one

Alternatively, this aphorism may be taken as describing the content with respect to the modified ones, because the different varieties of knowledge are known through the variety of knowing persons

Q How there could be inclusion of a-knowledge, which are contradictory to knowledge, in the description of the Investigation of knowledge?

A The knowledge with perversity is called a-knowledge here though it does not function as knowledge It is like calling one's son as a-son or, no-son (*A-putra*) who does not perform his duties properly as a son

Q What is the function of knowledge, then?

A. The function of knowledge is predilection, conviction, and faith in the reals and realities and to accept good conduct

Alternatively, as the forest predominant with mango trees, is called the 'mango-grove', similarly, the a-knowledge is also called knowledge on a predominence basis.

Knowledge is that which knows It is the determinate consciousness Alternatively, knowledge is the means through which the living soul knows about (present), did know about (past), and will know about (future) object It is the volitional activity of the soul due to the partial or full destruction of the knowledge-obscuring *karma*

The knowledge, in general, has two varieties. (i) direct and (ii) indirect The indirect knowledge has two varieties (i) sensory and (ii) vocable, scriptural, or verbal

The sensory knowledge is that which is obtained through the five senses and mind It consists of four stages or varieties (i) apprehension, (ii) speculation, (iii) perceptual judgment, and (iv) retention or hypothesis The apprehension is the first knowledge occurring immediately after the contact between the senses and the object The speculation is the specific examination of the apprehended object The judgment is the decision about the object as speculated The process of retention is the memorization of object for later times

Alternatively, the sensory knowledge has twenty-four categories They are as follows (i) The knowledge obtained through the sense of sight has four varieties. (a) apprehension, (b) speculation, (c) perceptual judgement, and (d) retention Similar varieties could also be taken for the other senses and mind. This makes up 6 x 4 = 24 varieties

Alternatively, the sensory knowledge has twenty eight varieties They are as follows (i) The stage of apprehension has two varieties (i) distinct and (ii) non-distinct (*Artha*, *Vyanjana*).

Q What do you mean by the non-distinct apprehension?

A It is to apprehend the uncontacted or unknown object (*Pūjyapāda* defines it just the reverse way)

Q What is the distinct apprehension?

A It is to grasp the contacted (by senses or mind) object.

There is non-distinct apprehension only for the sense of sight and the mind as they are non-contactile The other senses have both types of apprehensions

Q Does it mean that the other senses do not have grasping or knowledge about the uncontacted objects?

A This is not so The one-sensed beings grow in the direction of treasures etc in the ground How they could, therefore, not be called as non-contactally apprehending?

Q Let the sense of touch may have non-contacted apprehension However, the other senses could not be so as it is not observed in their cases

A Let it be so, if it is not observed But it is there If our knowledge could know all the objects of all the times, there could have been no such non-observation However, this is not so Our knowledge does not have all-time perception

Moreover, we do not state the object as non-contacted when hidden or expressed which may lead to the non-contactility of senses for apprehension

Q What is meant by this statement, then? In this case, how there could be apprehension of hidden and unexpressed object by the eyes and mind? They will also be called contactile, then

A This is not so, the reception or contact is said to occur only when the objects are located in appropriate ranges Moreover, it is clearly observed that taste, smell, touch, and sound should be in appropriate ranges to be received by the corresponding sense organs Similarly, the colour is received by the eye whilst it is always facing it and not contacting it Thus, the apprehensions etc

of the hıdden and unexpressed objects are proved even when the eye ıs not dırectly ın contact wıth colour etc

The unexpressed apprehensıon of the objects ıs exemplıfied by the fact that when one experıences and receıves the taste of yogurt (curd) whıle one ıs smellıng ıt The expressed apprehensıon takes place when one receıves the object or ıts part wıth ıts appropnate qualıtıes The words lıke 'It ıs the same', ıs known as lastıng apprehensıon The words lıke 'ıt ıs not the same', ıs known as non-lastıng apprehensıon

Sımılar statements should be made for speculatıon etc All thıs ıs sensory knowledge (*matı jnāna*)

The scrıptual, verbal or vocable (*sruta jnāna*) knowledge ıs that where the knowledge of an object ıs obtaıned through words (or scrıptures) and sıgns or ındıcators lıke smoke etc (for the knowledge of fire etc) The verbal knowledge ıs dıvıded ın two categorıes-(ı) prımary canons or *Angas* and (ıı) secondary canons (*Angabāhyas* or outsıde of *Angas)* There are twelve prımary canons and there are fourteen secondary canons

The dırect knowledge consısts of three varıetıes (ı) claırvoyance, (ıı) telepathy, and (ııı) omnıscıence The claırvoyances ıs the dırect knowledge of all materıal objects The telepathy ıs the dırect knowledge of others' mınd and objects conceıved by them The omnıscıence ıs the dırect knowledge of all the objects of all the tımes

The sensory a-knowledge ıs the sensory knowledge assocıated wıth wrongfulness The scrıptural or vocable a-knowledge ıs the word-based knowledge assocıated wıth wrongfulness. The claırvoynce a-knowledge ıs the claırvoyant knowledge assocıated wıth wrongfulness The above definıtıons are summarısed ın the verses 179-186 (PP 1 118-126)

The sensory a-knowledge ıs the ıntellectual propensıty regardıng the learnıngs related wıth poıson, mystıcal dıagrams (*yantras*), kıller act, (*kūta*), skelton (*panjara*), bındıng and the lıke wıthout ınstructıon from the others

The scriptural or vocable a-knowledge is the study and learning of the science of robbery and violence, and scriptures containing insufficient instructions not fit for practicing

The omniscients have called the a-clairvoyance as the perverse clairvoyance causing karmic bondage (of wrong faith etc) resulting from the destruction-cum-subsidence of clairvoyance-obscuring *karma*

The sensory knowledge is defined as the knowledge of regular objects with the help of senses and mind It has 336 varieties with reference to its categories of many etc and apprehension etc

The scriptural or vocable knowledge is the knowledge obtained about the object on the basis of sensory knowledge It has two varieties (i) lingual and (ii) non-lingual The lingual one is prominent as a rule

The clairvoyant knowledge is the knowledge which has a limit regarding its objects with reference to substance, location, time, and mode This is also known as limiting knowledge in the scriptures (referring only to the material objects) It has two varieties (i) birth-based or innate and (ii) quality -based

The telepathic knowledge is the knowledge regarding the thoughts or contents of others' minds which involve what was thought by them, what they will think, and what they are partially or fully thinking at the time It has many varieties It is limited to the region inhabited by the human beings.

The absolute, pure knowledge or omniscience is the full unrivalled and unobstructed (inside and outside) knowledge of all the things and objects. It destroys the darkness of ignorance in the universe and beyond

Now, the next aphorism is intended for describing the details of the sensory and scriptural or vocable knowledge in the spiritual stages related with the Investigation of destinities, senses, and embodiments of the *Jīvas*

MADI-AṆṆĀṆĪ-SUDA-AṆṆĀṆĪ EINDIYA-P-PAHUDI JĀVA SĀSAṆA SAMMĀITTHI TTI ||116||

Mati-ajnāninah shruta-ajnāninah ekendriya -prabhrith yāvat sāsādana samyakdrstih iti ||*116*||

The *Jīvas* with the sensory and scriptural a-knowledges are there in the stages beginning from the one-sensed (wrong faith) upto the stage of lingering right-faith one ||*116*||

Q Let the wrong faithed ones have both the a-knowledges because there is fruition of *karma* of wrong faith However, there is no fruition of this *karma* in the lingering right-faith stage, hence these two a-knowledges should not exist there

A This is not correct The wrong faith means inclination towards perversity This is caused by the wrong faith and infinite-bonding passions The lingering right-faith stage does have the fruition of infinite-bonding passions Hence, both the a-knowledge's could also be there

Q How could there be scriptural or vocable knowledge among the one-sensed beings as they do not have the sense organ of hearing (ear)? They, thus, also have no comprehension about the words Hence, they are unable to know the meaning of words and objects

A There is no flaw here This is not an one-sided view that the vocable knowledge concerns only with the knowledge of words and their meanings It is also defined as the knowledge of subject or object with the help of signs other than the words like colour etc

Q How this alternative meaning could be possible for the *Jīvas* with no mind?

A This is possible The plants have the tendency to be active in the direction of their growth and to discard non-beneficial direction even without having a mind Thus, the above view leads to general fallacy as these are the functions of scriptural knowledge

The next aphorism is intended to describe the details of clairvoyance a-knowledge·

VIBHANGAṆĀṆAM SAṆṆI- MICCHĀITTHIṆAM VĀ SĀSAṆA SAMMĀITTHIṆAM VĀ ||117||

Vibhanga-jnānam sanjni-mithyādṛṣṭinām vā sāsādana -samyakdṛṣṭīṇām vā ||117||

The clairvoyance a-knowledge is found among instinctive beings with wrong faith and lingering right-faith ||*117*||

Q Why is it not found among the deficient-sensed beings?

A The deficient-sensed beings do not possess the necessary destruction-cum-subsidence of *karmas* for this capacity

Q Why this destruction-cum-subsidence is not found among them?

A It is because the destructive-cum-subsidence of clairvoyance knowledge-obscuring *karma* occurs due to the birth and quality Both of these causes are not found in these beings

The following aphorism answers the query regarding the possibility of clairvayant a-knowledge among the completioned state due to birth

PAJJATTĀṆAM ATTHI, APAJJATTĀṆAM ṆATTHI ||118||

Paryāptānām asti, aparyāptānām nāsti ||118||

The clairvoyant a-knowledge occurs only in the completioned living ones It does not occur among the non-completioned ones ||*118*||

Q If the celestials and hellish beings have the clairvoyant a-knowledge due to birth, it can also occur during their non-completioned state as there does also exist its cause - the birth?

A This is not correct There is a maxim 'the general statements are also applicable to the specific ones' The non-completioned celestials and hellish beings do not have clairvoyant a-knowledge

It is only the completioned celestials and hellish beings where it is found

Now, the next aphorism is meant to describe the existence of knowledge in the stage of right-cum-wrong faith

SAMMĀMICCHAITTHI-TTHĀNE TIṆṆI VI ṆĀṆĀṆI AṆṆĀṆEṆA MISSĀṆI ĀBHINIBODHIYAṆĀṆAM MADI-AṆṆĀṆEṆA MISSAYAM, SUDAṆĀṆAM SUDA-AṆṆAṆEṆA MISSAYAM, OHIṆĀṆAM VIBHNANGṆĀṆEṆA MISSAYAM, TIṆṆI VI ṆĀṆĀṆI ANNAṆENA MISSĀṆI VĀ IDI ||119||

Samayak-mithyadrsti-sthāne trīni api jnānāni ajnānena mishrāni, abhinibodhika jnānam mati-ajnānena mishritam, shrutajnānam shruta-ajnānena mishritam, avadhijnānam vi - bhangajnānena mishritam, Trīni api jnānāni ajnānena mishritāni vā iti ||119||

In the stage of right-cum-wrong faith, the first three knowledges are found mixed with the corresponding a-knowledges The sensory knowledge is mixed with sensory a-knowledge The scriptural or vocable knowledge is mixed with scriptural a-knowledge, the clairvoyance is mixed with clairvoyant a-knowledge Alternatively, all the first three knowledges are mixed with their corresponding a-knowledges in the stage of right-cum-wrong faith ||*119*||

Q Why is it that the word a-knowledge (*ajnāna*) has been used in the singular number (in the aphorism 119)? There are three knowledges and, therefore, the three corresponding a-knowledges It is not proper to use singular number for them?

A All the a-knowledges have a single factor of wrong faith Hence, there should be no contradiction in using singular number for all the a-knowledges (with respect to their general cause)

Q The knowledge is defined as knowing about the object with proper faith while the a-knowledge is defined as knowing the same without proper faith With these definitions in mind, the knowledge and a-knowledge occur in different *Jīvas* How could there be their mixture with such different bases?

A This question is appropriate and is agreeable to us But this meaning should not be accepted here in reference to the stage of right-cum-wrong faith The *karma* of right-cum-wrong faith cannot be completely a wrong faith *karma* as this *karma* is infinite times weaker than the wrong faith *karma* It has no capacity to produce wrong inclination This can also not be a complete right faith as right faith is infinite times stronger than right-cum-wrong faith and its association with right-cum-wrong faith is, therefore, contradictory The right faith *karma* can associate only with the right faith Thus, right-cum-wrong faith is a class by itself and it will result in different volitions The knowledge obtained through the fruition of this *karma* can not be called knowledge because of the absence of association of right faith with it Hence, the knowledge associated with this stage forms a different class by itself like the different class of its volitional aspects Thus, despite its unitary nature, it is termed as a mixed one

The knowledge is defined as accurate cognition of the object as it is The a-knowledge is defined as a faulty cognition of the object as it is not The differently classed knowledge neither cognises the object only as it is or only as it is not This is the mixed knowledge and that is how the early scholars have explained

Now, the next aphorism is meant for describing the knowledge in different spiritual stages

ĀBHIṆIBOHIYA ṆĀṆAM SUDA ṆĀṆAM OHIṆĀṆAM ASANJADA-SAMMĀITTHI-P-PAHUDI JĀVA KHĪṆAKASĀYA VĪDARĀGA- CHADUMATTHĀ TTI ||120||

The sensory, vocable and clairvoyant knowledges are found in the *Jīvas* beginning from the stage of non-restrained right faith upto the stage of detached votaries with the destroyed passions (i e from 4th to 12th stage) ||*120*||

Q Let there be clairvoyant knowledge among the non-restrained right-faithed celestials and hellish beings because it is birth-based Similarly, let there also be clairvoyance in the stage above the partially restrained ones because of their quality-base However, it can not exist among the non-restrained right-faithed human and

subhuman beings as the causes of this knowledge- birth and quality - are not found there

A This is not correct The non-restrained right-faithed humans and subhumans do have the quality of right faith which is the cause of clairvoyance

Q The non-existence of clairvoyance among all the right-faithed ones cannot be proved otherwise This indicates that the right faith is not the cause of clairvoyance

A If this is so, why it should not be accepted that because the non-existence of clairvoyance among all the restrained ones cannot be proved otherwise, the restraint may also not be the cause of clairvoyance

Q The clairvoyance is caused by the specific type of restraint It is not possible in case of all the restrained ones Hence, it is not possible to have clairvoyance among all the restrained ones

A If it is so, it could also be argued that specific right faith is the cause of clairvoyance It is not found among all the right-faithed beings What is the harm in this way?

Q The specific restraint is the cause of clarivoyance It is, therefore, not found in all the restrained ones It is observed only in some cases?

A If it is so, it should also be agreed that there is specific right faith in the non-restrained right-faithed ones which is the cause of clairvoyance in them But it does occur in some and not in all Why it should not be agreed?

Q It is observed that there is transgression in causing clairvoyance in three kinds of right faith earned due to subsidence, destruction, and destruction-cum-subsidence This fact negates the statement regarding clairvoyance being caused due to specific right faith?

A If it is so, similar statement may also be made regarding clairvoyance among specifically restrained ones as it is observed

among partially restrained ones too along with the five types of specific restraints-equanimity, reinitiation, purificatory conduct, subtle passions, and perfect conduct There, thus, also seems to be transgression Thus, the clairvoyance may not be due to specific restraint too Both cases seem to be similar in this respect

Q The transgressions may not be there if it is admitted that there are only some specific volitions out of the innumerable-world-measure of volitions of restraint which lead to clairvoyance?

A If it is so, it could also be said that there are only some specific right faith volitions requiring some cooperating causes, out of innumerable world-measure of right-faith volitions which lead to clairvoyance

The next aphorism is meant for describing the stages of those having the telepathic knowledge

MAṆAPAJJAVAṆĀṆĪ PAMATTASANJADA-P-PAHUDI JĀVA KHĪṆAKASĀYA- VĪDARĀGA-CHADUMATTHA TTI ||121||

Manah-paryayjajnāninah pramatta-sanyata-prabhrith yāvat ksinā-kaṣāya vītrāga-chadmasthāh iti ||121||

The telepathic knowers have the spiritual stages beginning from non-vigilantly restrained one upto the stage of non-attached non-omniscients with destroyed passions (i e from sixth to twelfeth stages) ||*121*||

Because of the non-difference between the mode and the modified, the telepathic knowledge has been described in terms of telepathic knowers in this aphorism

Q Why there is no telepathic knowledge in the spiritual stage of partial restraint or other lower stages?

A It is so because the telepathic knowledge can not be caused by restraint-cum-non-restraint and non-restraint

Q If restraint-in-general is the cause of telepathic knowledge, why does it not occur among all the restrained ones?

A It could have been so, ıf restraınt alone would have been the cause of telepathy Moreover, there are other causes too It ıs due to the deficıency of these causes that all the restraıned ones do not have telepathıc knowledge

Q What are the other causes for thıs?

A Specıal class of substantıvıty, locatıon, tıme and modes etc are the other causes

The next aphorısm ıs meant for descrıbıng the spırıtual stages for those possessıng omnıscıence or absolute knowledge

***KEVALAṆĀṆĪ TISU TTHAṆESU SAJOGIKEVALĪ, AJOGIKEVALĪ SIDDHĀ CEDI* ||122||**

Keval-ȷnānınah trısu sthānesu sayogı-kevalınah, ayogıkevalınah sıddhāh ca ıtı ||122||

The omnıscıents have the three spırıtual stages omnıscıence wıth actıvıty, omnıscıence wıthout actıvıty, and the salvated stage ||*122*||

Q The Enlıghtened ones (*Arhats*) should not have omnıscıence as they possess mınd due to the destructıon-cum-subsıdence of quasısense - obscurıng *karma*?

A Thıs ıs not correct The Enlıghtened ones do not possess mınd as they have destroyed all the obscurıng *karmas* and, therefore, they do not have the destructıon-cum-subsıdence of knowledge-obscurıng *karma* whıch functıons ın the form of mınd

The mınd can also not be there due to the energy caused by the destructıon-cum-subsıdence of energy-obstructıng *karma* as the exıstence of thıs type of energy ıs contradıctory due to the destructıon of energy-obstructıng *karma*

Q How the Enlıghtened one could be taken as wıth actıvıty, then?

A There is no contradiction here because there is motion in their soular space points causing the first and fourth type of language (true and non-true-cum-false)

Q When there is no mind, there should not be its functions too- the speech and language etc?

A This is not correct The speech is the function of knowledge and not of mind

Q How can the successive speech or words be caused through non-successive knowledge?

A This could be so, because one finds the potter produces pots in successive steps despite his non-successive knowledge about the pot

Q If there is no mental activity in the Enlightened one, it will contradict the earlier aphorism 50 where it is stated that the true mental activity is found upto the stage of omniscients with activity

A This is not so, as there exist the first and fourth types of speech in the Enlightened ones As this is the function of mind, hence its existence could be taken as formally right

Alternatively, the possibility of mind could be inferred from the existence of energy due to quasi-*karma* in the form of variforms of mind causing the motion of soular space points

The next aphorism is intended to describe the Investigation of restraint

SANYAMĀṆUVADEṆA ATTHI SANJADĀ SĀMĀIYA-CHEDOVATTHAVAṆA-SUDDHI SANJADĀ-PARIHĀRA-SUDDHI SANJADĀ SUHUM-SĀMPARĀYIYA-SUDDHI SANJADĀ JATHĀKKHĀDAVIHĀRA-SUDDHI SANJADĀ SANJADĀSANJADĀ ASANJADĀ CEDI ||123|

Sanyamānuvadena santı sanyatāh sāmāyık- chedopanthāpanā-shuddhı-sanāyatāh parıhāraśhuddhı-sanyatāh, sūkṣmasāmparāya-shuddhı-sanyatāh, yathākhyāta-vıhāra-shuddhı-sanyatāh, sanyatā-sanyatāh asanyatāh ca ıtı ||123||

The *Jīvas* are five-foldly restraıned ones by purıfication through (ı) equanımıty, (ıı) re-ınıtıatıon, (ııı) purıficatory conduct, (ıv) subtle passıons, and (v) perfect conduct wıth reference to the Investıgatıon or restraınt and ın conformıty wıth canons There are also the (vı) restraıned-cum-non-restraıned, and (vıı) non-restraıned ones ||*123*||

Here also, the modes have been represented by the modıfied wıth respect to theır non-dıfference The word *'sanyata'* consısts of two words *'Sam'* and *'yata'* The word *'sam'* means rıght faıth and knowledge whıle *'yata'* means desıstence from ınternal and external karmıc ınfluxes Thus, the word wıll mean desıstence from all ınfluxes by followıng ratıonal faıth and knowledge

''I abstaın from all attachment wıth sınful actıvıtıes''- thıs type of renuncıatıon from all types of demerıtted actıvıtıes wıth substantıve standpoınt ıs known as restraınt through purıficatıon by equanımıty

Q Why the follower of thıs type of sıngle vow could not be the wrong faıthed?

A The substantıve standpoınt ıs ınclusıve of all specıal and general conducts and practıces Hence, there ıs no contradıctıon ın acceptıng the *Jıva* as rıghteous at thıs stage

Q How does one learn that the general restraınt ıncludes all ıts specıfic forms of the restraınt?

A It ıs ınferred from the use of the word 'attachment wıth all sıns' above One can not use the word 'all' for one only as ıt ıs contradıctory Thıs means that a person ıs restraıned through purıficatıon by equanımıty when he observes restraınt ın all forms

When a sıngle vow or restraınt ıs first dıvıded ın many parts lıke two, three etc and then follows successıvely, the person ıs known as restraıned through purıficatıon by dıvısıon of vows or by reınıtıatıon

By assuming all the vows as non-different, and therefore, one, the practice of one vow is restraint through purification by equanimity This is the substantive standpoint And when the same vow is divided in five or many parts and, then, followed gradually, it is called restraint by purification through division This is modal standpoint (This type of restraint is also known as re-initiation)

The substantive standpoint is sermonised for those with sharp intellect, while the modal standpoint is intended for those with weak intellect There is, then, no specific difference between these two restraints with respect to their practical aspects

Q If it is so, it may be said that the restraint is only one in reality despite the fact that it is sermonised in two forms?

A Yes, it is agreeable It is only with this point in mind that the aphorism does not contain the term *'suddhi-sanyata'* (restraint by purification) independently with equanimity

A person is called restrained by purification through avoidance by refraining from mainly violent acts (purificatory conduct) The votary accepts to practice this restraint by purification through avoidance of sins etc at the feet of *Jina*-idol or saints after acquiring the avoidance capacity with special type of austerity practice and removing his doubts by dipping into the canonical ocean of *Pratyākhyāna Pūrva* (Pre-canon on Renunciation) describing limited and unlimited renunciations with reference to substance, location, time and mode He does so after accepting the general (substantive) and special (modal) vows of restraint after enjoying different desired objects for thirty years

After accepting the vow of restraint through avoidance (for purification), he becomes careful in avoiding violence to any *Jīva* in his activities like standing, traveling, walking, eating, drinking, sitting etc Under this condition, he is called restrained by purificatory conduct or purification through avoidance of violence etc

The word *'sūkṣma sāmparāya'* means subtle passions A person who becomes restrained through purification of subtler passions is termed as restrained by purificatioin through subtle passions This means

that those restrained ones with equanimity and purified by vow-divisions become restrained of this category when their passions become subtle and easily destroyable

The word *'vihāra'* means practicing the reduction or elimination of passions according to the scriptural sermons Such a person is called restrained by purification through perfect restraint

The rest of the meaning is easy

Q When there are the descriptions with reference to the restraint, there should be no inclusion of restrained-cum-non-restrained and non-restrained beings among the restrained ones?

A This is not correct, it is observed that the *neem* trees found in the mango forest are also included under the term 'mango forest' Similarly, by applying poly-viewistic approach, the above can be included among the restrained ones Similar statements have been made in verses 187-94 (PP 1 129-37)

A person is called restrained by equanimity when he accepts and follows the one vow of restraint including all varieties of restraint which are extraordinary and difficult to understand

A person is called restrained by divisional acceptance or reinitiaion who gets rid of sinning modes and accepts the duty of five-fold observances

A person is called restrained by avoidance who restrains from violence by following the five carefulness and three guards, and who practices the five-fold observances of re-initiation and one-fold restraint of equanimity

A person is called restrained by subtle-passions when he feels or experiences the fine passions of greed whether under subsidential or destructional ladder (of spiritual stages) This restraint is somewhat less than the perfect restraint

A votary of the *Jina* is called perfectly restrained when he has subsided or destroyed the inauspicious deluding *karma* He may be non-

omniscient eleventh or twelfth stager or omniscient thirteenth or fourteenth stager *Jina*

The right-faithed ones are called partially restrained who practice the five-minor vows, three supplementary vows, and four educative vows and who shed innumerable-multiples of *karmas*

The partially restrained ones have eleven types of model stages called as stages of intensive course of discipline (*Pratimās*) (i) right-faithed, (ii) vow-observers, (iii) equanimous, (iv) 48-hour faster, (v) green vegetables renouncer, (vi) renouncers of night eating or sex, (vii) celibates, (viii) renouncers of domestic violence, (ix) renouncers of advice in house-hold affairs, (x) renouncers of possessions, (xi) renouncers of particularized or specially prepared food etc

There are fourteen types of *Jīvas* and twenty-eight types of objects of senses and mind Those *Jivas* who do not observe abstinences from them-are called non-restrained ones

[GJ, verse 478 mentions the 14 kinds of *Jīvas* (1-4) gross and fine completioned and non-completionmed one-sensed beings, (5-10) completioned and non-completioned two-, three-, and four-sensed beings, (11-14) instinctive and non-instinctive completioned and non-completioned five-sensed beings The verse 479 also mentions 28 types of sense-objects (1-5) five tastes, (6-10) five colours, (11-12) two smells, (13-20) eight truches, (21-27) seven sounds and (28) mind]

The next aphorsim is meant to describe the number of spiritual stages among the restrained ones

SANJADĀ PAMATTA-SANJADĀ-P-PAHUDI JĀVA AJOGIKEVALI TTI ||124||

Sanyatāh pramātta-sanyata-prabhrith yāvat ayogikevalinah iti ||124||

The restrained ones have spiritual stages beginning from the stage of non-vigilantly restrained upto the stage of omnisceints without activity ||*124*||

Q It is correct to define 'restrained' as renouncing the sins with rationalism If this is not agreed, the non-living wood etc will also be termed as restrained ones However, the omniscients without activity do not have rational renunciation How could there be restraint in them?

A The existence of restraint in the omniscients is assumed formally with respect to (a) the destruction of four non-destructive *karmas*, (b) shedding of *karmas* in terms of innumerable multiple series per unit *Samya* (time), and (c) manifestation of inherent volition due to the stoppage of all types of sinful activities

Alternatively, there exists the main restraint because there is absence of affirmative activity in them Thus, there is no transgression here with the wood etc. as there is no activity in them from which they may abstain The rest of the meaning is easy

The next aphorism is meant to describe the spiritual stages in the restrained ones with respect to the substantive and modal standpoint

SĀMĀIYA-CHEDOVATTHĀVAṆA-SUDDHI-SANJADĀ PAMATTASANJADA-P-PAHUDI JĀVA AṆIYATTHI TTI ||125||

Sāmāyika-chedopasthāpanā -shuddhi-sanyatāh pramatta-sanyata-prabhrtih yāvat anivrttih iti ||125||

The restrained ones by purification through equanimity and divisional observances have spiritual stages beginning from the stage of non-vigilantly restrained one up to the stage of similar volition (i e from sixth to ninth one) *||125||*

The meaning of this aphorism is easy There is nothing special to be discussed

The following aphorism is meant for describing the spiritual stages for the third type of restraint

PARIHĀRA-SUDDHI-SANJADĀ DOSU TTHĀNESU PAMATTASANJADĀ- TTHĀṆE APPAMATTA-SANJADATTHĀṆE ||126||

Parihāra -shuddhi-sanyatāh dvisu sthānesu-pramatta-sanyatasthāne aprammatta-sanyatasthāne ||126||

The restrained ones by purifications through avoidance have two spiritual stages of vigilant restraint and non-vigilant restraint stage (i e 6^{th}-7^{th}) ||*126*||

Q Why this type of restraint is not possible in higher spiritual stages?

A This is so because the avoidance can not be possible among those beings who are deeply absorbed in swimming across the ocean of the nectar of meditation and who are practicing silence and who have minimised bodily activities like coming and going etc In general, one exercises avoidance when he tends to act In higher stages, there cannot be avoidance as there is no activity, hence, there is no restraint of this type above the seventh spirituals stage

Q What types of restraint -one-fold or five-fold - is possible for the restrained ones by purification through exclusion or avoidance? If it is the one-fold, it is included in the restraint of equanimity If it is the five-fold observances, it gets included in the divisional restraint There is no other alternative form of restraint for the *Jīvas* following their restraint with substantive or modal standpoint, hence, there should not be any restraint by purifications through avoidance?

A This is not so This restraint has an extra-ordinariness caused by the accomplishment of avoidance This fact, somehow, differentiates it from the above two restraints

Q The *Jīva* is transformed into the mode of accomplishment of avoidance without forsaking the first two restraints Hence, there should be no other restraint different from the two?

A This restraint is different from the two above with respect to the fact that there is exclusion-based accomplishment of avoidance here which does not exist in the other two Thus, it is established that there is a restraint of purification by avoidance different from the two

Q. The accomplishment of avoidance is also found to exist in higher stages Let this restraint be also admitted in these stages?

A This is not correct Though it is admitted that the accomplishment of avoidance does exist in higher stages, but it is not observed in its functional form Hence, it is not admitted in higher stages

The next aphorism is meant for describing the spiritual stages in the fourth restraint

SUHUMA-SĀMPARĀIYA-SUDDHI-SANJADĀ EKKAMMI CEVA SUHUM-SĀMPARĀIYA-SUDDHI SANJADATTHĀṆE ||127||

Sūksma-sāmparāyika-shuddhi-sanyatāh ekasmin ca eva sūksmasāmparāyika-shuddhi-sanyata- sthāne ||127||

The restrained ones by subtle-passional purifications have only one spiritual stage of restraint by purification through subtle passions (10th stage) ||*127*||

Q Do the subtle-passioned *Jivas* have (i) one-fold observance or (ii) five-fold observance? If they follow one-fold observance, there could either be no absolutions from five-fold observances or they may not have ascendancy towards subsidential ladder Both of these processes are not possible without the stage of subtle passions If the subtle-passioned restrained ones follow five-fold observances, the same objections could be raised as for the one-fold restraint by equanimity If one follows (iii) both types of observance, the subtle-passioned stage should have two varieties - one-fold subtle-passioned and five-fold subtle passioned

A The first two alternatives are not correct as they are not accepted The third alternative is also not possible as it is not possible to differentiate between the one-fold and five-fold restraint If these two classes represent the unequality of restraint, it would have two varieties This is, however, not so as both the types are termed as restraint in general Thus, the subtle-passioned restraint has no duality as above

Q If the restraint can not have two varieties, how could the sermon of five-fold restraint be justified?

A Let it not be justified

Q What are the kinds of restraint, then?

A The restraint consists of four varieties The fifth variety of restraint is not found This could be so by assuming the first and second restraint as one

The rest of the meaning is easy

The next aphorism is meant for describing the spiritual stages in the fifth (now fourth) restraint

JAHĀ-KKHĀDA-VIHĀRA-SUDDHI-SANJADĀ CADUSU TTHĀṆESU-UVASANTAKASĀYA-VĪYARĀYA-CHADUMATTHĀ KHIṆAKASĀYA-VĪYARĀYA-CHADUMATTHA SAJOGI-KEVALI AJOGI-KEVALI TTI ||128||

Yathā-khyāt-vihāra-shuddhi-sanyatāh catursu sthānesu-upashānta-kasāya-vītrarāga-chadmasthāh, ksīnakasāya-vītarāga-chadmasthāh, sayogi-kevalinah ayogikevakinah iti ||128||

The restrained ones by purifications through perfect conduct are found in four spirituals stages (i) non-attached non-omnicients with subsided passions (ii) non-attached non - omniscients with destroyed passions (iii-iv) omniscients with or without activity ||*128*||

The meaning of this aphorism is easy There is nothing special to be described here

The following aphorism is meant for describing the spiritual stage of the partially restrained *Jīvas*

SANJADĀSANJADĀ EKKAMMI CEVA SANJADĀSANJADA-TTHĀṆE ||129||

Sanyatāsanyatāh ekasmin ca eva sanyatāsanyata-sthāne ||129||

The restrained-cum-non-restrained (partially restrained) *Jivas* have only one spiritual stage - the stage of restraint-cum-non-restraint (fifth stage) ||*129*||

The meaning of this aphorism is easy

The next aphorism is intended for describing the spiritual stages among the non-restrained ones

ASANJADĀ EINDIYA-P-PAHUDI JĀVA ASANJADASAMMĀITTHI TTI ||130||

Asanyatāh ekendriya-prabhrith yāvat assanyata-samyakdrstih iti ||130||

The non-restrained *Jīvas* have spiritual stages beginning from one-sensed (wrong-faith) upto the stage of non-restrained right faith ||*130*||

Q Some wrong-faithed *Jīvas* are also observed to be restrained ones?

A This is not correct Restraint cannot be caused without right faith

Q What type of restraint is there among the salvated *Jīvas*?

A None of the restraint is there Because of the destruction of all sinful activities, they do not have rational renouncing Hence, they are neither restrained, nor non-restrained, or restrained-cum-non-restrained

After describing the *Jīvas* through the Investigations of restraint, the next aphorism describes them with respect to the Investigation of conation

DANSAṆĀṆUVĀDEṆA ATTHI CAKKHUDANSAṆĪ ACAKKHUDANSAṆĪ OHIDANSAṆĪ KEVALA DANSAṆĪ CEDI ||131||

Darshanānuvādena santi caksudarshaninah, acaksudarshaninah, avadhi darshaninah kevaladarshaninah ca iti ||131||

With respect to conation, the *Jīvas* are of four types (i) *Jīvas* with visual conation, (ii) *Jīvas* with non-visual conation, (iii) *Jīvas* with clairvoyant conation, and (iv) *Jīvas* with perfect conation or omniconation ||*131*||

The visual conations are the grasping of general object through eyes

Q It is said that the first perception after the contact of object and the senses is known as apprehension It is not possible to know about the general affirmation regarding the external object by the apprehension process as it is non-substantive and, hence, not subject to knowledge The knowledge, which does not lead to the knowledge of the negative aspects, can also not lead to learning about affirmative aspects as it would be a contradiction?

It is to be thought whether the affirmative is known separately from the negative or non-separately from it In the first alternative, even the affirmative in general, may not be known, as the two are concomitant In the second alternative, the knowledge cannot be called for the affirmative alone as each one is inclusive of the other Similarly, the negative-in-general of the object can also not be known as it will involve the same defect as applicable in the case of affirmative Thus, apprehension is defined as the perception of the external object consisting of affirmative and negative aspects It cannot be conation which is termed as perception of the generality Thus, there should be no visual conation

A All the above-said defects do not apply to conation as it refers to the internal object The internality of the object is also dualistic general-cum-particularistic The functional consciousness cannot know these affirmative and negative aspects successively Hence, it should be taken as the tendency to know them simultaneously

Q This internal functional consciousness could also not be conation because it is also dualistic-general-cum-particular?

A This is not so, the general-cum-particular object has been taken as general

Q How could it be generalistic?

A The destruction-cum-subsidence of the sense of sight-obscuring *karma* is the regular cause for the grasp of an object only with a colour Moreover, it grasps only the colour in general, it does not receive any specific colour of the object out of many colours like blue etc Thus, the destruction-cum-subsidence of the sense of sight grasps equally any especially coloured object. Secondly, the destruction-cum-subsidence is not found in anything except the soul Hence, it is also the same in this respect, this generality is the object of conation

Q Let it be called conation which is illuminated or grasped by the eye or sense of sight The soul is not illuminated by it It is not observed to be so However, the material object associated with general or specific colour is illuminated by the eye This can not be called conation as the object cannot be assumed as conscious Even the consciousness of the object can also not be called conation as it is in the form of knowledge Thus, there can not be visual conation

A This is not correct If there is no visual conation, there can not be visual conation-obscuring *karma* The obscurer's absence is inferred from the absence of the obscured Thus, it should be accepted that the visual conation grasps internal objects

Secondly, the *karmas* of deep sleep etc are not obscurers of knowledge as they are not included in the classes of the knowledge-obscuring *karma* Similarly, these *karmas* are not obstructions of both types of functional consciousness capable of grasping internal and external objects Had it been so, these *karmas* should have been included in the varieties of the knowledge-obscuring *karma* These *karmas* are also not obscurers of both the functional consciousness grasping the internal and external objects as this assumption will lead to simultaneity of the knowledge and conation for the common man even in the awakened state Thus, it should be accepted that the conation-obscuring *karma* obscures the consciousness regarding the internal aspects of the soul. Otherwise, this *karma* could not be there. Thirdly, it should also be accepted that there is the knowledge-

obscuring *karma*, which obscures the external aspect of matter and objects

Q If one accepts the conation as referring to the inner souls as objects, the soul is always non-specific Thus, there will be no difference between the four different types of conation?

A This is not so The conation is designated with reference to the perception of the nature covering specific types of knowledge Thus, there is no rule about the four-fold conation As many objects of knowledge there are due to destruction-cum-subsidence of right-faith *karma*, as many destruction-cum-subsidences are taking place in the soul designated by the same names And it is because of them that the soul also adopts as many forms Thus, the conation is defined as the self-perception by the soul associated with capacities of these types

All this is not imaginary as one observes the soul associated with all forms of energy in an absolute way without other's preaching The conation does not occur non-successively as the knowledge does not occur that way Similar statement should be made for other conations too Thus, the conations are not non-different from each other It is said in the verses 195-97 (PP 1 139-41)

"The visual conation is that in which the object is seen or illuminated by the eye The illumination by mind and other non-ocular senses is known as non-visual conation

The clairvoyant conation is that through which all the material objects beginning from atom etc to the last biggest aggregates are directly seen

Large number of illuminations of different varieties and classes are found in this limited region of the universe However, the perfect conation pervades the universe and non-universe and removes the darkness of ignorance about them "

The following aphorism is meant for describing the spiritual stages related to visual conation

CAKKHUDAṆSAṆĪ CAURINDIYA-P-PAHUDI JĀVA KHĪṆA KASĀYA-VĪYARĀYA-CHADUMATTHĀ TTI ||132||

Caksudarshanınah caturındrıya-prabhrıth yāvat ksīna-kaṣāya-vītarāga-chadmasthāh ıtı ||132||

The *Jīvas* with visual conation have spiritual stages beginning from the four-sensed ones upto the stage of not-attached not-omniscients with destroyed passion (from first to twelfth stage) ||*132*||

The meaning of this aphorism is easy

The next aphorism is intended to describe the spiritual stages related with the *Jīvas* with non-visual conation

ACAKKHU DANSAṆĪ E-INDIYA-P-PAHUDI JĀVA KHIṆĀ-KASĀYA-VĪYARĀYA-CHADUMA-TTHĀ ITI ||133||

Acaksudarshanınah ekendrıya-prabhrıth yāvat ksīna-kasāya-vītrāga chadmasthāh ıtı ||133||

The *Jīvas* with non-visual conation begin form the stage of one-sensed ones upto the stage of not-attached not-omniscients with destroyed passion (from first to twelveth stage) ||*133*||

Q Some opine that the non-visual conation is the memorization of the objects seen before?

A This is not correct The one-sensed beings have no sense of sight Hence, there will also be the possibility of not having non-visual conation among them

Q The word 'seen' (*drsta*) should mean grasping or reception here?

A This is not correct If one accepts the memory of the grasped object as conation, the mind will, then, be devoid of objects Hence, perception of the nature of the self should be taken as conation

Q Why the knowledge itself could not be accepted as belonging to have the dual nature?

A The knowledge is cognition of the object different from the self In contrast, the conation is the knowledge of an object non-different from the self Thus, they could not be the same

Q Why the knowledge and conation do not function non-successively?

A Who says like this? It is agreed that the *Jinas* who have destroyed the obscuring *karmas* (i e at the stage of thirteen and fourteen) have non-successive knowledge and conation

Q Let there be non-successive occurrence of these two activities in the general non-omniscients also like the *karma*-destroyed beings

A This is not so The *Jīvas* have obscurance in their energy or capacity to be used non-successively due to the realisation of the obscuring *karmas* There will be contradiction if they behave non-successively

Q The soul devoid of self-perception is never perceived?

A This is not correct The inner objective consciousness is never found in the state of external functional consciousness

Q Why there is no scriptural or vocable conation as one of the conations?

A There is contradiction in assuming scriptural knowledge preceded by conation as it is preceded by the sensory knowledge Secondly, if conation had been defined as perception of external objects in general, there would have been scriptural conation too But this is not so

The next aphorism describes the spiritual stages related with clairvoyant conation

ODHI-DANSANĪ ASANJADA-SAMMĀITTHI-P-PAHUDI JĀVA KHIṆA KASĀYA -VĪYARĀYA CHADUMATTHĀ TTI ||134||

Avadhı-darshanınah asanyata-samyakdrṣtıh prabhṛith yāvat ksīna-kasāya-vītrāga chadmasthāh ıtı ||134||

The *Jīvas* with clairvoyant conation have spiritual stages beginning from the stage of non-restrained right faith upto the stage of not-atttached not-omniscients with destroyed passions (i e 4th-12[th] stage) ||*134*||

The meaning of this aphorism is easy

Q Why there is no separate mention of wrong clairvoyant conation?

A This is included in the clairvoyant conation

Q The telepathic conation should also, then, be stated separately?

A This is not necessary The telepathic knowledge is preceded with sensory knowledge Hence, there is no separate telepathic conation

The following aphorism describes the spiritual stages among the *Jīvas* with perfect or absolute conation

KEVALA-DANSANĪ TISU TTHĀṆESU SAJOGIKEVALI AJOCGIKEVALI SIDDHĀ CEDI ||135||

Kevala-darshanınah trısu sthāneṣu-sayogı-kevalınah ayogıkevalınah siddhah ca ıtı ||135||

The *Jīvas* with perfect conation have three spiritual stages They are omniscients with and without activity, and the salvated ones ||*135*||

Q The absolute knowledge is defined as the knowledge of infinite and tri-timal external objects The absolute or perfect conation is the inner vision of tri-timal self How could they be similar?

A The self occupies all-knowledge And the knowledge has dimensions equal to all the infinite modes and modification of all times Thus, the knowledge and conation are similar in this respect

Q The conation is more important than knowledge with respect to the perception of different modes of the self?

A This is agreeable

Q How can the conation be said similar to knowledge, then?

A Their similarity is non-contradictory as both are inclusive of each other It is said in the verses 198-99 (PP 1 23 and TSB 133)

"The soul is equal to the measure of knowledge and the knowledge is equal to the measure of knowledgeable The knowledgeable measures the physical and non-physical universe Thus, the knowledge is said to be all- pervasive

The total reality of a substance measures the past, future, and the present modes of distinct and non-distinct types of each unit of reality "

The following aphorism is meant to describe the *Jivas* through the Investigation of aural colouration

LESSĀNUVĀDEṆA ATTHI KINHALESSIĀ NĪLA-LESSIYĀ KĀULESSĪYĀ TEU LESSIYĀ PAMMA LESSIYĀ SUKKA LESIYĀ ALESSIYĀ CEDI ||136||

Leshyānuvādena santi krsna-leshyikāh nīla-leshyikāh kapotaleshyikāh tejo-leshyikāh padma leshyikāh shukla leshyikāh a-leshyikāh ca iti ||136||

With respect to the Investigation of aural colouration and in canonical conformity, the *Jivas* have black colouration, blue colouration, grey (pigeon) colouration, luminous/yellow colouration, red colouration, white colouration, and non-colouration [26] ||*136*||

Q What is meant by the 'aural colouration' (*leshyā*)?

A Aural colouration is the agent which smears or stains the soul with karmic aggregates

[26] The *Svetāmbara* version has red colouration for yellow (*teja*) one, and yellow colouration for red (*padma*) one (JSD.4 29)

The meaning of aural colouration as the activities infested with passions should not be accepted here, as in this case there will be the possibility of non-colouration character in the omniscients with activity

Q Let it be so What is the harm here?

A This is not correct This will lead to the contradiction of canonical words, "The omniscients with activity have white aural colouration "

Q What do you mean by Aural colourations-activity, passions, or both? The first two alternatives are not acceptable as it will mean inclusion of colouration in the Investigation of either activity or passions The third alternative is also not acceptable as it is similar to the first two alternatives Thus, the colouration can not be an independent way of investigation?

A This is not correct There are no flaws of the first two alternatives here as the concept of aural colouration as either the activity or passions only is not accepted Similarly, the flaws due to the third alternative are also not acceptable as it is contradictory to include the duet in either of the two processes

Q The dual nature of colouration is also not acceptable as it is defined as the activity and passions tuned in oneness due to their similar functions of karmic attachment?

A If the aural colouration is the activity and passions tuned to oneness, it would be included in both of these Investigations However, this can not be so. There is contradiction in oneness or similarity with the one only when it has a different and dual nature due to combination of the two effects forming a separate class by itself

Q There is no definite function of aural colouration different from the function of activity and passion Hence, there could not be a separate Investigation of aural colouration different from the two above?

A This is not correct The colouration is volitions produced due to activity and passion caused by the contacts with external agencies like the wrong faithed teachers etc which take the *Jīvas* in the direction of wrong faith etc and lead to increase in worldly attachment. This function is different from the exclusive function of either the activity or passions Thus, it is clear that the aural colouration is different from either of the two

Q If the aural colouration is the agency to intensify the worldly tenure, there is contradiction with its earlier definition as agent causing the staining (with karmic aggregates)

A This is not correct The intensification of the worldly tenure is inseparably connected with the karmic staining There should, thus, be no contradiction if this is also termed as colouration

Thus, it is established that the colouration is different from passions or activity

The fruition of passions has six forms - intensest, intenser, intense, mild, milder, and mildest, accordingly, there are six aural colourations - black, blue, grey, yellow, red, and white It is said in verses 200-208 (PP 1 145-153)

"The *Jiva* with black aural colouration is (i) full of anger, (ii) hostile, (iii) fighting, (iv) devoid of religion and compassion, (v) violent, and (vi) uncontrollable

The *Jīva* with black aural colouration is also (i) slow in action and thought, (ii) unwise, (iii) non-skilled, (iv) lustful, (v) proudy, (vi) deceitful, (vii) lethargic, and (viii) timid

The *Jīvas* with blue aural colouration are (i) highly sleeping, (ii) highly cheating, (iii) highly lustful for riches and grains These are the characteristics of the blue colouration

The characteristics of the *Jīvas* with grey colouration are as follows They (i) get angry, (ii) condemn others, (iii) find faults with others, (iv) feel highly fearful and sorrowful, (v) intolerant with others, (vi) insult others, (vii) are highly self-praising, (viii) do not believe

others, (ix) take others like themselves, (x) get pleased by praise from others, (xi) are ignorant about the loss or gains of self and others, (xii) pray death in wars, (xiii) bestow wealth upon eulogizers, and (xiv) do not count for good or bad actions

The *Jīvas* with luminous or yellow colouration know about (i) good or bad, (ii) enjoyable and non-enjoyable, (iii) they are impartial towards all, (iv) they are always eager to be kind and donate They are volitionally soft in nature

The *Jīvas* with red colouration are characteristed by (i) renunciation, (ii) good nature, (iii) purity - internal and external, (iv) eagerness in actions, (v) forgiveness and forbearance towards untoward afflictions, and (vi) worship of teachers and saints

The *Jīvas* with white colouration (i) do not observe partiality, (ii) do not aim at future pleasures, (iii) behave equally with all, and (iv) do not have attachment, aversion and (v) affection for the kith and kin

The non-aural coloured *Jīvas* are there who are free from these colourations It is said in the verse 209 (PP 1 152)

"The *Jīvas* are called non-aural colourated (i) who are free from colourations like black etc (ii) who have crossed the worldly ocean, (iii) who experience infinite bliss, and (iv) who have attained the city of Salvation "

The next aphorism is meant for describing the spiritual stages in different aural colourations

KINHA LESSIYĀ NILA LESSIYĀ KĀU LESSIYĀ E-INDIYĀ-PPAHUDI JĀVA ASĀNJADĀ SAMMĀITTHI TTI ||137||

Kṛsna-leshyikāh nila-leshyikāh kapota -leshyikāh ekendriyāt prabhrith yāvat asanyatasamykdṛstih iti ||137||

The *Jīvas* with black, blue and grey aural colourations have spiritual stages beginning from one-sensed (first stage) up to the stage of non-restrained right faith ||*137*||

Q How is it that the first three aural colourations are said to exist up to the fourth stage only?

A It is because it is up to the fourth stage only that the intense, intenser, and intensest passions are operative

The rest of the meaning is easy

The next aphorism is meant for describing the spiritual stages in the yellow and red aural colourations

TEU LESSIYĀ PAMMA LESSIYĀ SAṆṆI-MICCHĀITTHI -P-PAHUDI-JĀVA -APPAMATTA SANJADĀ TTI ||138||

Tejo-leshyikāh padma leshyikāh sanjni-mithyādrsti-prabhrtith yāvat appramatta -sanyatāh iti ||138||

The *Jīvas* with yellow and red aural colourations have spiritual stages beginning from the stage of instinctive wrong faith up to the stage of the vigilant restraint (i e from first to seventh sage) ||*138*||

Q How these two aural colourations have only these stages?

A It is so because there is absence of fruition of the passions of intensest and other varieties in these beings

The rest of the meaning is easy

The next aphorism is intended to describe the spiritual stages in the *Jīvas* with white aural colouration

SUKKA LESSIYĀ SANNI-MICCHĀITTHI-P-PAHUDI JĀVA SAJOGIKEVALI TTI ||139||

Shukla-leshyikāh sanjni-mithyādrsti-prabhrith yāvat sayogikevalinah iti ||139||

The *Jīvas* with white or pure aural colouration have spiritual stages beginning from the stage of instinctive wrong faith up to the stage of omniscients with activity (i e from the first to thirteenth stage) ||*139*||

Q How is it possible to have white colouration in those beings who have subsided or destroyed passions (i e in 11th and 12th stages)?

A Despite the subsidence or destruction of passions, the *Jīvas* have the capacity for activity responsible for karmic stain It is with this respect that there is no contradiction in having white colouration in these beings

The next aphorism is meant for describing the spiritual stages in the non-aural-colourated *Jīvas*

TENA PARAM ALESSIYĀ ||140||

Tatah Param Aleshyikāh ||140||

All the *Jīvas* above the thirteenth spiritual stage are non-aural colourated ||*140*||

Q How is it so?

A It is so because there is neither passion nor activity in those *Jīvas* which are the sources of karmic bondage

The rest of the meaning is easy

After describing the *Jīvas* with respect to the aural colouration, the next aphorism is meant for describing them with respect to the Investigation of Liberatability (*Bhavya*) or otherwise

BHAVIYĀṆUVĀDEṆA ATTHI BHAVA-SIDDHIYĀ ABHAVA-SIDDHIYĀ ||141||

Bhavyānuvedena santi bhava-siddhikāh a-bhava-siddhikāh ||141||

The *Jīvas* have two categories with respect to the Investigation of liberatablity-(i) liberatable and (ii) non-liberatable ||*141*||

The liberatables are the *Jīvas* who will attain liberation in future

Q Does this mean that there will be disappearance of the tradition of liberation in due course?

A This can not be so, as the liberatables are infinite in number There could be no infiniteness in a number which has an end It is contradictory

Q How a quantity could be infinite which has only substraction and no addition?

A If a quantity with substraction only (without addition) is not accepted to be infinite, there will be possibility of infiniteness in the quantity of one also

Moreover, there is no absolute rule that infiniteness does not end due to the substraction only The infinite quantity undergoes loss by substraction of its numerableth and innumerableth parts However, it does not undergo loss by substraction of numerable quantities like one, two, three etc

Q The half-mattergic-change-time (*ardha-pudgala-parāvartana*) is said to be infinite Still it is observed to undergo loss Hence, the statement regarding infiniteness of the liberatables is fallacious?

A This is not so The infiniteness of both of them (liberatables and half-karmic-matter-change-time) accrues from different causes Hence, they are not similar In fact, there is no real infiniteness in the half-mattergic-change-time It could be explained in the following way

The half-mattergy change-time is infinite despite its loss because this time is not subject to the knowledge of the non-omniscients

Alternatively, the absolute knowledge is infinite and, therefore, the above time period is also infinite because it is the subject of this

knowledge. Moreover, the total number of *Jīvas,* being infinite, does not undergo complete destruction despite the loss of their numerableth part

Alternatively, the above transgression could be avoided by qualifying the logical term 'because of infinite' by 'because of infinity' without regard to its attainment by non-omniscients

Finally, if one admits the complete loss of infinite due to substraction, the reality of time will also be completely lost as the loss is common in both the cases

Q Let it be so?

A It cannot be so: this will engulf the possibility of loss of characteristic modificational aspects of objects (or objects themselves), and because of loss of modification in them due to loss of time causing them, will involve loss of objects themselves

Q How there could be liberatability among those *Jivas* who are not on the liberation path?

A They are called liberatable with respect to their capacity for liberation There is no rule that all the liberatables become devoid of karmic defects as it will lead to transgression with the example of gold ores It is said in the verse 210 (PP 1 84) – that with reference to substantive numericality, the number of *Jīvas* in a general-bodied plant is infinite times with respect to (i) the number of liberated beings and (ii) all *samayas* of the past time

The *Jīvas* devoid of capacity for liberation are termed as non-liberatables *(abhavyas)* It is said in the verse 211 (PP 1 156) that the liberatables are those who have capability for liberation. The non-liberatables are just the reverse of those beings They do never attain liberation from the world

The next aphorism is intended to describe the spiritual stages in the liberatables

BHAVA - SIDDHIYĀ E-INDIYA -P-PAHUDI JĀVA AJOGIKEVALI TTI ||142||

Bhava-siddhikāh ekendriya-prabhrith yāvat ayogikevalinah iti ||142||

The liberatables have spiritual stages beginning from one-sensed (wrong-faith) stage up to the stage of omniscients without activity ||*142*||

The meaning of this aphorism is easy

The next aphorism is intended to describe the spiritual stages for the non-liberatables

ABHAVA - SIDDHIYĀ EINDIYA-P-PAHUDI JĀVA SAṆṆI-MICCHĀITTHI TTI ||143||

Abhava-siddhikāh ekendriya-prabhrith yāvat sanjni-mithyādrstayah iti||143||

The non-liberatables have spritiual stages beginning from the one-sensed stage up to the stage of instinctive wrong faith (They have the first stage only) ||*143*||

The meaning of this aphorism is easy

The next aphorism is intended to describe the *Jīvas* with respect to the Investigation of Righteousness *(Samyaktva)*

SAMMATTĀṆUVĀDEṆA ATTHI SAMMĀITTHĪ KHAIYASAMMĀITTHĪ VEDAGASAMMĀ - ITTHĪ UVASAMA-SAMMĀITTHĪ SĀSAṆA SAMMĀITTHI SAMMA-MICCHĀITTHĪ MICCHĀITTHI CEDI ||144||

Samayaktvānuvādena santi samyak-drstayah, ksāyika-samyak-drstayah, vedaka-samyak-drstayah, upashama-samyak-drstayah, sāsana-samyak-drstayah, mithyā-drstayah ca iti ||144||

With respect to the Investigation of righteousness and in conformity with canons, the *Jivas* are seven-fold (i) right-faithed, (ii) destructional right-

faithed, (iii) experiencer right-faithed, (iv) subsidential right-faithed, (v) lingering right-faithed, (vi) right-cum-wrong-faithed, and (vii) wrong-faithed ||*144*||

The inclusion of wrong faith etc under the righteousness classes is justified here in the same way as the *neem* trees in the mango-forest

The rest of the meaning is easy

It is said in the verses 212-216 (PP 1 159-61 and 1 166) that the righteousness is defined as to believe in the six realities, five existents, and nine categories of objects as sermonised by the *Jinas* through scriptures or teachers The destructional righteousness is defined as the pure faith produced by the total destruction of faith-deluding *karma* It is permanent and it is the cause of karmic destruction

This destructional righteousness is not deviated in all the three worlds even by (i) contrary instructions or logics, (ii) the forms creating fear in the senses, and (iii) by disgusting objects producing hatred

The experiencial righteousness is defined as the unstable, crude, and loose faith in the objects due to the fruition of faith-deluding *karma*

The subsidential righteousness is defined as the pure faith in objects due to the subsidence of the faith-deluding *karma* It is like the clear water obtained by subsidence of mud (by alum in water)

The next aphorism is meant for describing the spiritual stages among righteous *Jīvas* in general and under destructional righteousness

SAMMĀITTHĪ KHAIYA-SAMMĀITTHĪ ASANJADA SAMMĀITTHI-P-PAHUDI JĀVA AJOGIKEVALI TTI ||145||

Samyakdrstih ksāyikasamyakdrstih asanyata-samakdṛṣtih-prabhrtih yāvat ayogikevalinah iti ||*145*||

The right faithed in general and the destructional right-faithed *Jīvas* have the spiritual stages beginning from non-restrained right faith up to the

stage of omniscients without activity (i e from fourth to fourteenth) ||*145*||

Q What is the generality among the different forms of righteousness?

A The generality means the general or common property observed in the three varieties of righteousness

Q The three varieties of righteousness-destructional, subsidential and destructional-cum-subsidential (Experiences) are different from each other What commonality could be there in them?

A There is similarity or commonality in all these three varieties with respect to the right, rational or accurate faith in the Attained, canons, and realities

Q How there could be similarity in the accurate faith qualified with the processes of destruction, subsidence, and destruction-cum-subsidence?

A Let there be difference among the adjectives, but there is similarity with respect to accurate faith in them

The rest of the meaning is easy

The next aphorism is intended to describe the spiritual stages among the experiencer right-faithed or destruction-cum-subsidential right-faithed (*vedaka*) *Jīvas*

***VEDAGA SAMMĀITTHĪ ASANJADA-SAMMĀITTHI-P-PAHUDI JĀVA APPAMATTA SANJADĀ TTI* ||146||**

Vedaka samykdrṣtayah asanyata samyakdrstih-prabhrtih yāvat apramatta sanyatāh iti ||*146*||

The *Jīvas* with experiential or destruction-cum-subsidential righteousness have the spiritual stages beginning from non-restrained right faith up to the stage of vigilant restraint (i e from fourth to seventh stages) ||*146*||

Q Why there are no higher stages in these *Jīvas*?

A The subsidential and destructioal ladder of stages is not possible in these beings, who have unstable, stained, and loose faith

Q What is the speciality between the subsidential and destructional-cum-subsidential or experiencial righteousness?

A The subsidential righteousness does not have slackness etc in faith due to the fruition of faith-deluding *karma* This is the speciality between the two

Q Why this righteousness is called '*vedaka*' one (experiencial one)?

A The experiencer of the fruition of faith-deluding *karma* is known as the experiencer The righteousness of the experiencer *Jiva* is called 'experiencer righteousness'

Q How righteousness is possible among those *Jīvas* having the fruition of faith-deluding *karma*?

A There is no contradiction about the existence of partial faith or righteousness in the *Jīva* despite the operation of partially destroying faith-deluding *karma*

Q How the partially destroying faith-deluding karma could be named as righteousness (*samyaktva*)?

A There is no contradiction in naming it as righteousness because it is associated with righteousness

The following aphorism is meant for describing the spiritual stages of the subsidential righteousness

UVASAMA-SAMMĀITTHĪ ASANJADA SAMMĀITTHI-P-PAHUDI JĀVA UVASANTA-KASĀYA-VĪYARĀYA-CHADUMATTHĀ TTI ||147||

Upashama samyakdrṣtayah asanyata samayakdrṣti-prabhrtih yāvat upashānt-kaṣāya-vītrāga-chadmasthāh iti ||147||

The subsidential right-faithed *Jīvas* have spiritual stages beginning from non-restrained right faith upto the stage of non-attached non-omniscient with subsided passions (i e from fourth to eleventh stage) ||*147*||

The meaning of this aphorism is easy

The next aphorism is meant for describing the spiritual stage of the *Jīvas* with lingering righteousness

SĀSAṆA SAMMĀITTHĪ EKKAMMI CEVA SĀSAṆA-SAMMĀITTHITTHĀṆE ||148||

Sāsādana samyakdrstih ekasmin ca eva sāsādana samyakdrstisthāne ||148||

The *Jīvas* with lingering righteousness have only one spiritual stage-that of lingering right faith stage (the second one) ||*148*||

The next two aphorisms are intended to describe the spiritual stages among the *Jīvas* with right-cum-wrong and wrong-faith types of righteousness

SAMMĀMICCHĀITTHĪ EKKAMMI CEVA SAMMĀ-MICCHĀITTHI TTHĀṆE ||149||
MICCHĀITTHĪ E-INDIYA-P-PAHUDI JĀVA SAṆṆI-MICCHĀITTHI TTI ||150||

Samayak-mithyādrṣtih ekasmin ca eva samyak-mithyādrṣtisthāne||149||

Mithyādrṣtih ekendriya-prabhrtih yāvat sanjni-mithyādrṣtih iti ||150||

The *Jīvas* with right-cum-wrong righteousness have only one spiritual stage- that of the stage of right-cum-wrong faith ||*149*||

The *Jīvas* with wrong nghteousness have spintual stages begınnıng from one-sensed up to the stage of ınstınctıve wrong faıth (ı e first stage only) ||*150*||

The meanıng of these two aphonsms are easy and, hence, there ıs nothıng specıal to add here It ıs saıd ın the verses 217-220 that the *Jıvas* who have not attaıned the stage of wrong faıth despıte fall from the nght faıth, are called resıdual or lıngerıng nght-faıthed ones Thıs faıth stage has a begınnıng and ıt ıs volıtıonally ınherent (not caused by the karmıc fruıtıon)

The *Jıva* ıs called nght-cum-wrong faıthed one who has faıth as well as no faıth ın the realıtıes lıke the *Jıvas* etc He ıs lıke the restraıned-cum-non-restraıned Thıs type of *Jıva* neıther takes bırth, nor dıes He neıther gets punfied nor gets devoıd of *karma* Thus, thıs type of *Jīva* moves around ın all the four destınıtıes assocıated wıth attachment etc

The followıng seven types of *Jīvas* are called wrong-faıthed ones

(ı-ııı) The three ones who do not accept eıther one of the three (nght faıth, knowledge, and conduct) as the path of lıberatıon,

(ıv-vı) The three ones who do not accept eıther two (1-2, 2-3 and 1-3) of the above three as path of lıberatıon,

(vıı) The *Jīva* who does not accept all the three as path of lıberatıon

The next aphonsm ıs meant for specıal descnptıon of the dıfferent forms of nghteousness through the Investıgatıons

ṆERAIYĀ ATTHĪ MICCHĀITTHĪ SĀSAṆA-SAMMĀITTHĪ SAMMĀ-MICCHĀITTHĪ ASANJADA SAMMĀITTHI TTI ||151||

Naırayıkah santı mıthyādrṣtayah sāsādana samyak-dṛṣtayah, samyak-mıthyā-drstayah asanyata samayakdrstayah ıtı ||151||

The hellish beings are wrong faithed, lingering right-faithed, right-cum-wrong faithed, and non-restrained right-faithed ones (They have the first four spiritual stages) ||*151*||

Q The aphorism is not necessary as the description of spiritual stages in different destinities has already been mentioned under the Investigation of destinity (aphorsim 25)

Secondly, there is no opportunity for describing the spiritual stages while narrating the Investigation of righteousness

A This aphorism describes the types of righteousness in different destinities for the benefit of the disciples who might have forgotten the earlier statement and who, therefore, must memorise again

The rest of the meaning is easy

The next aphorism describes the righteousness in the seven hells

EVAM JĀVA SATTASU PUDHAVĪSU ||*152*||

Evam yāvat saptasu prthavişu ||*152*||

Similarly all the *Jīvas* in the seven hells have the first four spiritual stages ||*152*||

Q How the particularity could become like generality?

A There is no generality separate from particularity Secondly, the two are not altogether non-separate as it will lead to the non-existence of both. Thirdly, the two are not altogether non-both type (non-separate-cum-non-separate), as there will be the possibility of non-characterisation for the objects

Finally, the two are neither altogether separate nor non-separate as there will be defect due to both the factors as described

There could be no non-existence of generality and speciality as they are observed to be existing in objects as they change their modes and class Thus, it is established that what has been said is correct

The next aphorism describes the other specificity of the righteousness in destinities·

ṆERAIYĀ ASANJADA-SAMMĀITTHITTHĀNE ATTHI KHAIYA-SAMMĀITTHĪ VEDAGA SAMMĀITTHĪ UVASAMA-SAMMĀITTHĪ CEDI ||*153*||

Nārakāh asanyata-samyakdrṣtisthāne santi kṣāyika-samyakdrṣtayah, vedaka-samyakdrṣtayah upashama samyakdrstayah ca iti ||*153*||

The hellish beings in the spiritual stage of non-restrained right faith could be destructional right-faithed, destruction-cum-subsidential or experiencer right-faithed, and subsidential right-faithed ones ||*153*||

The meaning of this aphorism is easy

The next aphorism describes the first hell·

EVAM PADHAMĀYE PUDHAVĪYE ṆERAIYĀ ||*154*||

Evam prathamāyām prthivyām neraikāh ||*154*||

Similarly, the hellish beings in the first hell have also the three types of righteousness as above ||*154*||

The meaning of this aphorism is also easy.

The next aphorism describes the righteousness in the other hells

VIDIYĀDI JĀVA SATTAMĀYE PUDHAVĪYE ṆERAIYĀ ASANJADA-SAMMĀITTHI TTHĀṆE KHAIYA SAMMĀITTHĪ ṆATTHI, AVASESĀ ATTHI ||*155*||

Dvitīyādih – yāvat - saptamyām prthivyām nerаikāh asanyata-samyakdrsti-sthāne ksāyika-samyakdrṣtayah na santi, avasheṣāh santi||155||

The *Jīvas* residing in the second to seventh hells are not destructional right-faithed while in the fourth stage of non-restrained right faith However, they have the remaining two types of righteousness-subsidential right faith and subsidential-cum-destructional right faith ||*155*||

Q Why are the destructional right-faithed beings destroying the seven species of karmas obscuring right faith not born in the second etc hells?

A This is the nature of things

Q Why are the righteousness-obscuring seven karmic sub-species are not destroyed in the second etc hells?

A It is because there are no *Jinas*

The next aphorism describes details of righteousness among the sub-human beings

TIRIKKHĀ ATTHI MICCHĀITTHĪ SĀSAṆA-SAMMĀITTHI SAMMĀ-MICCHĀITTHĪ ASANJADA SAMMĀITTHĪ SANJADĀSAJADĀ TTI ||156||

Tirashcah santi mithyādrstayah, sāsādana samyadrstayah, samyak-mithyādrstayah, asanyata-samaykdrstayah, sanyatāsanytāh iti ||156||

The subhuman beings are wrong faithed, linergering right-faitned, right-cum-wrong faithed, non-restrained right-faithed, and restrained-cum-non-restrained ones (i e they have five stages) ||*156*||

Q Why there is no restraint among the subhuman beings when they renounce food-intake after detachment with the body?

A This is so because there is no total internal renunciation

Q Why this is so?

A It is because of their class where restraint is not possible as a rule

The next aphorism intends to give the details of subhuman beings

EVAM JĀVA SAVVA-DĪVA-SAMMUDDESU ||157||

Evam yāvat sarva-dvīpa-samudresu ||157||

The same types of righteousness should be taken for all the other subhuman beings residing in all the islands and oceans ||*157*||

Q The partially restrained beings are not found in the areas after *Mānusottara* mountain and before *Svayamprabha* mountain (in the *Svayambhūramana* ocean) as they have the land-of-enjoyment-like system Hence, this aphorism does not apply to the subhuman beings there?

A This is not so, There is no contradiction in the existence of such partially-restrained beings who have been thrown there by the celestials and demons out of enmity

The next four aphorisms are intended to describe the particular varieties of righteousness among the subhuman beings

TIRIKKHĀ ASANJADA-SAMMĀITTHITTHĀṆE ATTHI KHAIYA SAMMĀITTHĪ VEDAGA SAMMAITTHĪ UVASAMSAMMĀITTHĪ ||158||

Tirashcah asanyatāsamyakdrṣtishāne santi ksāyikasamyakdrstayah, vedakasamyakdrṣtayah, upashama-samyakdrṣtayah ||158||

The subhuman beings in the non-restrained right faith stage are destructional, subsidence-cum-destructional, and subsidential right faithed ones ||*158*||

The meaning of this aphorism is easy

TIRIKKHĀ SANJADĀSANJADAATTHĀNE KHAIYASAMMIĀTTHĪ ṆATTHI, AVASESĀ ATTHI ||159||

Tirashcah sanyatāsanyatashthāne kṣāyika samyakdrṣtayah na santi, avasheṣāh santi ||159||

The subhuman beings in the restrained-cum-non-restrained stage are not destructional right-faithed However, they have the righteousness of the other two types (i e subsidential and destruction-cum-subsiential one) ||*159*||

Q Why the destructional right-faithed beings are not there in the restrained-cum-non-restrained stage among the subhuman beings?

A The destructioanl right-faithed ones among the subhuman beings are born only in the lands of enjoyment (and not in the lands of action) Moreover, the beings born there can not have the observation of minor vows as it is contradictory

The rest of the meaning is easy

EVAM PANCINDIYA TIRIKKHĀ PANCINDIYA - TIRIKKHA PAJJATTĀ ||160||

Evam pancendriya-tirashcah pancendriya-tiryak-paryāptāh ||160||

The general five-sensed subhuman beings and the five-sensed completioned subhuman beings have also the two types of righteousness as above ||*160*||

The meaning of this aphorism is easy

PANCINDIYA -TIRIKKHA-JOṆINISU ASANJADA-SAMMAITTHI-SANJADĀ - SANJADATTHĀṆE KHAIYA SAMMĀITTHĪ NATTHI AVASESĀ ATTHI ||161||

Pancendriya-tirayak-yoninīsu asanyata-samyakdrsti-sanyatāsanyatasthāne ksāyika-samyakdrstayah na santi, avashesah santi ||161||

The female five-sensed subhuman beings, in the stages of non-restrained right-faith and restraint-cum-non-restraint, are not destructional right faithed They have the remaining two types of righteousness as above ||*161*||

This is so because the destructional right-fatihed is not born as female subhuman beings Moreover, they, who are born there, do not have the capacity to destroy the faith-deluding *karma*

The next aphorism is meant for describing the types of righteousness among the human beings

MAṆUSSĀ ATTHI MICCHĀITTHI, SĀSAṆA SAMMĀITTHĪ, SAMMĀMICCHĀITTHĪ, ASANJADASAMMĀITTHĪ SANJADĀSANJADĀ SANJADĀ TTI ||162||

Manusyāh santi mithyādrstayah , sāsādana samyakdrṣtayah, samyak - mithyādrstayah, asanyata samyakdrstayah, sanyatāsanyatāh, sanyatāh iti ||162||

The human beings are wrong-faithed, lingering right-faithed, right-cum-wrong-faithed, non-restrained right-faithed, restrained-cum-non-restrained, and the restrained ones with respect to righteousness ||*162*||

The meaning of this aphorism is easy

EVAM ADDHĀIJJA-DĪVA-SAMMUDDESU ||163||

Evam ardhatritīya-dvīpa-samudresu ||163||

The human beings residing in the two and half island-continents of the world also have similar types of righteousness ||*163*||

Q Let it be agreed that the restrained-cum-non-restrained and the restrained etc human beings could exist in all the islands and oceans which are thrown there (by the celestials and demons) out of enmity?

A This could not be so, because the human beings can not go beyond the *Mānuṣottara* mountain even when thrown by the celestials

Moreover, it is a maxim that a person can not become capable through others if he himself is not capable. There will be an overstretching otherwise

Q What is qualified by the word 'two and half? Is it the islands, oceans or both? The last two alternatives are not acceptable as otherwise, there will be possibility of human beings being found beyond *Mānuṣottara* mountain It can not be so as it will mean the possibility of human beings in the three islands This can not be there as it is canonically contradictory

The first alternative is also not tenable This will mean that there is no rule about the number of oceans in which humans could be found like that in the case of the islands This will mean the possibility of existence of human beings in all the oceans

A There are no flaws here due to the last two alternatives as these points are not admitted by the canons The flaws due to the first alternative are also not there when it is admitted that human beings are found in two and half islands It means that the human beings are also not found in oceans beyond *Mānusottara* mountain which is common in both the cases

Moreover, it is not unproved that the rest of the regions are beyond *Mānusottara* mountain, otherwise the early islands may also not be proved to be beyond the mountains Thus, it is learnt by the force of words that the human beings are found in the two oceans even when it is not expressed in the aphorism

The following two aphorisms are meant for describing the special types of righteousness among the human beings

MAṆUSSĀ ASANJADA SAMMĀITTHI-SANJADĀSAJNADA-SANJADA-T-THĀṆE ATTHI KHAIYA SAMMĀITTHĪ, VEDAYA SAMMĀITTHI, UVASAMA SAMMĀITTHI ||164||

Manusyāh asanyata-samyakdrsti-sanytāsanyata-sanyata-sthāneṣu santi kṣāyika-samyakdrṣtayah, vedaka-samyak-drstayah, upashama-samyakdrstayah ||164||

The human beings are destructional right-faithed, destructional-cum-subsidential right-faithed, and subsidential right-faithed in the stages of non-restrained right-faith, restraint-cum-non-restraint, and restraint ||164||

The meaning of this aphorism is easy, therefore, there is nothing specific to be described here

EVAM MAṆUSA-PAJJATTA-MAṆUSSIṆĪSU ||165||

Evam manuysya-paryāpta-manusyinīsu ||165||

The same as above should be taken in respect of righteouness for the completioned male and female human beings ||165||

The meaning of this aphorism is also easy

The following three aphorisms are meant to describe the specific righteousness among the heavenly celestials·
DEVĀ ATTHI MICCHĀITTHĪ SĀSAṆA-SAMMĀITTHI SAMMĀMCCHĀITTHĪ ASANJADA SAMMĀITTHI TTI ||166||

EVAM JĀVA UVARIMA-GEVEJJA-VIMĀṆA-VĀSIYA DEVĀ TTI ||167||

DEVĀ ASANJADA-SAMMĀITTHITHĀṆE ATTHI KHAIYA. SAMMĀITTHĪ, VEDAYA SAMMĀITTHĪ, UVASAMA SAMMĀITTHI TTI ||168||

Devāh santi mithyādrstayah, sāsādanasamykdrstayah, samyak-mithyādrṣtayah, asanyata samyakdrṣtayah iti ||166||

Evam yāvat uparima-graiveyaka-vimāna-vāsika-devāh iti ||167||

Devāh asanyata-samyak-drsti-sthāne santi ksāyika-samyak-drstayah, vedak-samyak-drṣtayah, upashāma-samyak-drstayah iti ||168||

The celestial beings are wrong-faithed, lingering right-faithed, right-cum-wrong faithed, and non-restrained right-faithed ones ||166||

Similar types of righteousness are found in the celestials upto those residing in higher empyrean planes of *Graiveyakas* ||*167*||

The celestial beings are destructional right-faithed, destruction-cum-subsidential right-faithed, and subsidential right-faithed ones in the stage of non-restrained right faith ||*168*||

The above three aphorisms are easy to understand Hence there is nothing specific to mention here

The next aphorism describes the specific righteousness among other celestials along with female celestials in the first two heavens

BHAVAṆAVĀSIYA-VĀṆAVENTARA-JOISIYA DEVA DEVIO CA SODHAMMISĀṆA-KAPPA VĀSIYA-DEVIO CA ASANJADA SAMMĀITTHITTHĀṆE KHAIYA SAMMĀITTHI ṆATTHI, AVASESĀ ATTHI, AVASEIYĀ ATTHI ||169||

Bhavanvāsika-vānvyantara-devāh devyah ca Saudharma-Īsāna-kalpavāsika devyashca asanyata-samyakdrstisthāne ksāyika samayakdrstayah na santi, avasesah santi, avasheṣikāh santi ||*169*||

The male and female mansional, peripatetic and astral celestials, and female celestials of *Saudharma* and *Īsāna* heavens are not destructional right-faithed in the stage of non-restrained right faith Both of these types have the remaining two types of righteousness ||*169*||

Q Why the above male and female celestials do not have the destructioanl right faith?

A Firstly, the celestials do not destroy faith-deluding *karma* Secondly, those *Jīvas* who have destroyed the faith deluding *karma* in the earlier stage or birth, are not born in the lower class of male and female celestials like mansional gods etc

Q How the remaining two types of righteousness are possible in these celestials?

A. These are possible as when the *Jivas* are born there, they can have right faith afterwards

The next aphorism describes the specific types of righteousness among the celestials in the fourth spiritual stage

SODHAMMISĀNA-P-PAHUDI JĀVA UVARIMA-UVARIMA-GEVAJJAVIMANAVĀSIYA-DEVĀ ASANJADA SAMMĀITTTHI – TTHĀṆE ATTHI KHAIYA SAMMĀITTHI VEDAGA SAMMĀITTHI UVASAMA SAMMĀITTHI ||170||

Saudharma-Īshāna-prabhrtih yāvāt uparima-uparima-graiveyaka - vāsinah devah santi ksāyika-samyakdrstayah, vedaka-samyakrṣtayah, upashama samyakdrstayah ||170||

The celestials beginning from the heavens of *Saudharma* and *Īsāna* upto higher and higher empyrean plane- residing *Graiveyaka* celestials are destructional, destruction-cum-subsidential, and subsidential right-faithed ones in the stages of non-restrained right faith ||*170*||

The celestial beings are observed to be born with all the three types of righteousness in the above heavens Secondly, the last two types of righteousness are acquired after their birth in these heavens Thus, all the three types are possible there

The next aphorism is intended to describe the specific types of righteousness among the rest of the celestials

AṆUDISA- AṆUTTARA-VIJAYA-VAIJAYANTA-JAYANTA - AVARĀJIDA -SAVVATTHASIDDHI-VIMĀṆA-VĀSIYA-DEVA ASANJADA SAMMĀITTHI TTHĀṆE ATTHI KHAIYA SAMMĀITTHI VEDAGA SAMMĀITTHI UVASAMA SAMMĀITTHĪ ||171||

Anudisha-Anuttara-Vijaya-Vaijayanta-Jayanta-Aparājita-Sarvārtha-siddhi-vimāna-vāsika-devah asanyata - samyakdrṣtisthāne santi kṣāyika samyak-drṣtayah, vedaka samyakdrstayah, upashama-samyak drṣtayah ||171||

The celestials residing in the empyrean planes of nine *Anudishas* and five *Anuttaras- Vijaya, Vaijayanta, Jayanta, Aparājita,* and *Sarvārthsiddhi* have destructional, destruction-cum-subsidential, and subsidential righteousness in the stage of non-restrained right faith ||*171*||

Q How there is the existence of subsidential righteousness? The beings born there have destructional and destruction-cum-subsidential right faith Thus, there cannot be subsidential right faith Moreover, the wrong-faithed beings do not take birth there with subsidential right faith because they can not die with this type of faith?

A The *Jivas* ascending or descending the subsidential ladder of stages are born in the *Anudisha* and *Anuttara* empyrean planes Hence, there is no contradiction in having the subsidential right faith there

Q The subsidential right-faithed *Jivas* ascending the subsidential ladder do not die there because of subsidential righteousness as in the case of other subsidential right-faithed ones?

A The above two types of subsidential right-faithed ones are different from each other with respect to the later-earned righteousness and wrongness and the subsided and unsubsided conduct-deluding *karmas*

After describing the *Jivas* with respect to righteousness, the next aphorism is intended to describe them with respect to the Investigation of Instincts in term of having mind and no mind·

SAṆṆIYĀṆUVĀDEṆA ATTHI SAṆṆĪ ASAṆṆĪ ||*172*||

Sanjni-anuvādena santi sanjninah asanjninah ||*172*||

With respect to the Investigation of instinct and in conformity with canons, the *Jīvas* are Instinctive and non-Instinctive ||*172*||

The meaning of this aphorism is easy It is said in the verse 221 that a *Jīva* is instinctive (i.e with mind) who thinks about the pros and

cons before doing anything, who thinks about the reals and unreals, who learns from others and moves by calling names The non-instinctive beings have opposite characteristics

The next aphorism is intended for describing the spiritual stages among the instinctive beings

SAṆṆĪ MICCHĀITTHI-P-PAHUDI JĀVA KHĪṆAKASĀYA-VĪYARĀYA-CHADUMATTHĀ TTI ||173||

Sanjninah mithyādrsti-prabhrtih yāvat ksinakaṣāya-vītāraga-chadmasthāh iti ||173||

The instinctive beings have spiritual stages beginning from the stage of wrong faith upto the stage of detached non-omniscients with destroyed passion (i e first to twelevth stage) ||*173*||

Q The omniscients with activity have mind Hence, they are also instinctive?

A This is not so They do not have the grasp of external objects through mind because of the destruction of the obscuring *karmas* Hence, they cannot be called as instinctive

Q Let them be called as 'non-instinctive'?

A No, it will be contradictory to call them non-instinctive, because they have directly visualised all the objects

Q The omniscients are non-instinctive because they visualise the objects without the mind like the deficient-sensed beings?

A This could have been so if the non-instinctiveness had been defined as the quality based on getting knowledge without the help of mind

Q What, then, is the cause of non-instinctiveness?

A The cause of non-instinctiveness is the absence of excellence in intelligence due to the absence of mind Hence, there is no defect as indicated earlier in the case of the omniscients

The rest of the meaning is easy

The next aphorism is intended to describe the non-instinctive *Jīvas*

ASAṆṆĪ E-INDIYA-P-PAHUDI JĀVA ASAṆṆI-PANCINDIYĀ TTI ||174||

Asanjninah ekendriya-prabhrtih yāvat asanjni pancendriyah iti ||174||

The non-instinctive beings are there beginning from one-sensed upto the non-instinctive five-sensed *Jīvas* (i e they have the first spiritual stage only) ||*174*||

The meaning of this aphorism is easy

The next aphorism is meant for describing the *Jiva* with respect to the Investigation of intake (*āhāra*)

ĀHĀRĀṆUVĀDEṆA ATTHI ĀHĀRA AṆĀHĀRĀ ||175||

Āhārānuvādena santi āhārah anāhārāh ||175||

The *Jīvas* are intakers and non-intakers with respect to the Investigation of intake and in conformity with Canons ||*175*||

The meaning of this aphorism is also easy

The next aphorism is intended to describe the spiritual stages among the intakers

ĀHĀRĀ E-INDIYA-P-PAHUDI JĀVA SAJOGI KEVALI TTI ||176||

Āhārākāh ekendriya-prabhritih yāvat sajogi kevalinah iti ||176||

The intakers have spiritual stages beginning from the one-sensed upto the stage of omniscience with activity (i e 1st to 13th stage) ||*176*|

Enunciation of Existence: Investigation of Intake

Here, the word 'intake' should be taken to mean the intake of quasi-*karmas* (passions and quasi-passions) rather than the intake of morsel, annointing, massaging, diffusional, mental, and karmic matter Otherwise, there will be contradiction with the time and interval of intake.

The next aphorism is intended to describe the non-intakers

***AṆĀHĀRĀ CADUSU TTHĀṆESU VIGGAHAGAI SAMĀVĀṆṆAṆAM KEVALĪṆAM VĀ SAMUGGHĀDA GADĀṆAM AJOGIKKEVALĪ SIDDHĀ CEDI* ||*177*||**

Anāhārākāh catursu sthānesu-vigrahagati-samāpannānām, kevalinām va samud-ghātagatānām, ayogikevalinah, siddhāh ca iti ||*177*||

The non-intaker *Jīvas* are found in four states

(i) The *Jīvas* under transmigratory motion having three spiritual stages wrong faith, lingering right-faith, and non-restrained right faith (as per *Sarvārthsiddhi*,1 8)

(ii) The omniscients under projections having the stage of omniscience with activity

(iii) The omniscinets without activity i e at the fourteenth stage, and

(iv) The Salvated ones

Thus, there are four types of non-intaker *Jīvas* ||*177*||

These *Jīvas* are called non-intakers because they do not have intake of mattergy suitable for the formation of the body

Thus, ends the text on Existence-Enunciation (*Sat-prarūpanā*) of the section of States of *Jīvas (Jīva-sthāna)* of the Six-volume canon

[Thus, ends the English translation of the Existence-Enunciation of the section of States of *Jīvas* of the Six-volume canon (Sat-*khandā-agama*) ~ by Nand Lal Jain, Rewa, M P (India)]

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ṢATKHANDĀGAMA

(Six-volume Canon)
by

Ācārya Shri Puṣpadanta and Bhūtabali

DHAVALĀ
Commentary
by

Ācārya Shri Virsena

JĪVASTHĀNA
(States of Jīva)

Supplement

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